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VALENTINNE'S MEAT-JUICE

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WALTER E. FARNER

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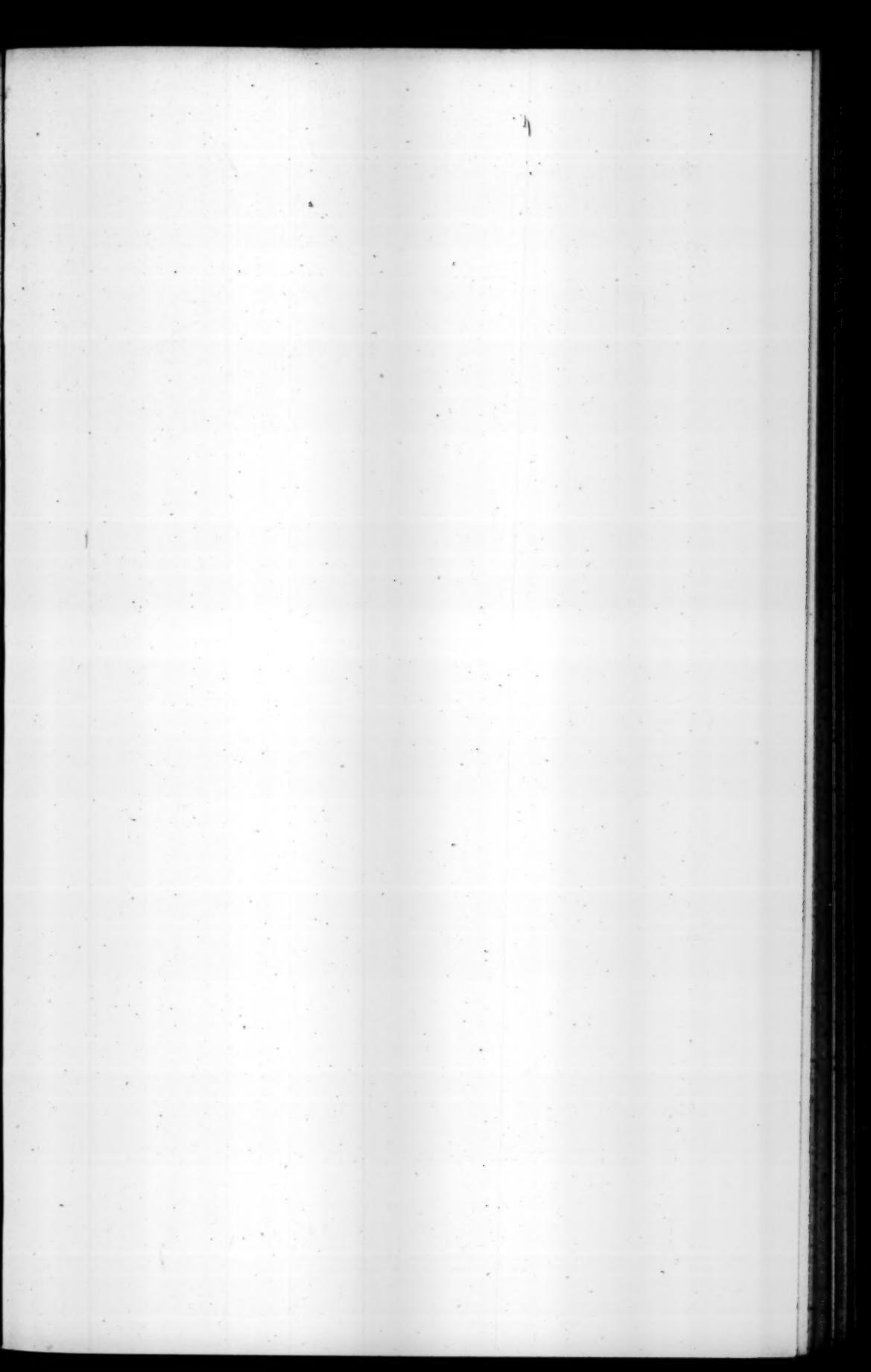
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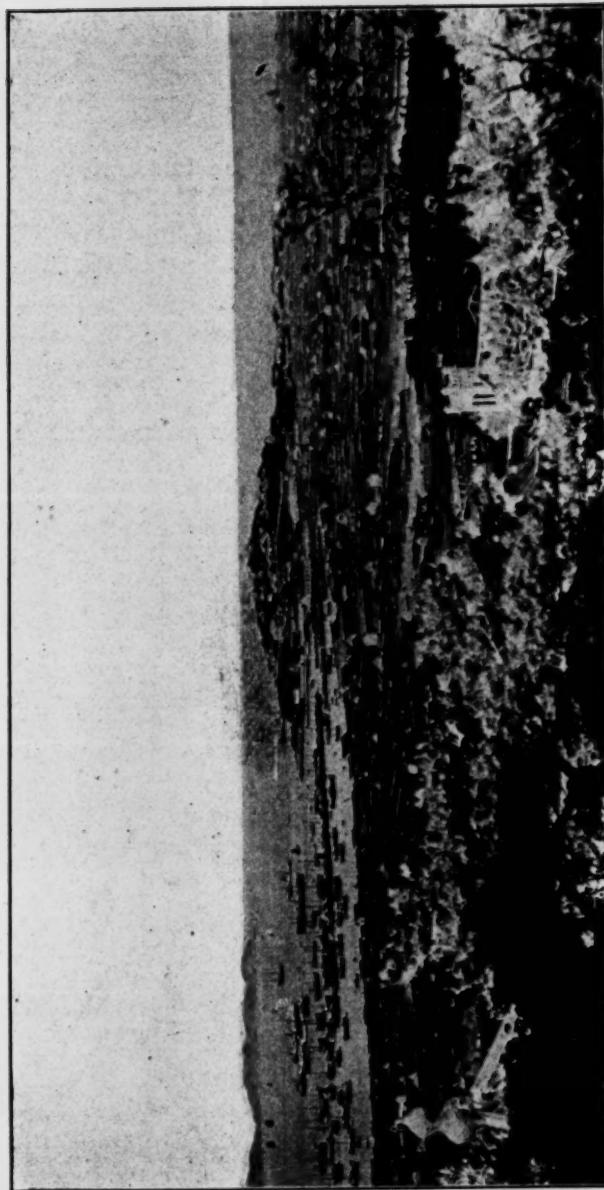
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CHEFOO ; LOOKING NORTH.

THE
CHINESE RECORDER

AND

Missionary Journal.

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*We ought also to love one another.**

BY REV. JAS. WAITE.

"We ought also to love one another."—I. John iv. 11.

IN this chapter John exhorts to brotherly love by many reasons and with very strong language. There are many who tell us that it is unwise to talk too plainly about sin, that it only drives people away, that it is not tactful. I do not think that a study of the Scriptures bears out this statement. Paul, we know, used tact, yet he spoke very plainly of sin. The Master Himself was divinely tactful in dealing with the human soul, yet He said: "Scribes and pharisees, hypocrites." John also, the apostle of love, uses the plainest and strongest language in exhorting the brethren to brotherly love. If a brother were dealing with us, we would expect him to say: Do you not think that you may be mistaken? Or is it not this way? but John says: "You are a liar." Now "liar" is a strong word. It is a fighting word. It is safer to hit a man than to call him a liar. A liar,—everybody hates a liar, yet that is what John calls the man who professes to love God and does not love his brother. Since John uses such plain uncompromising language we must conclude that he considered this exhortation very important. The force, abruptness and earnestness of this exhortation have often come to me like a slap in the face, and because I think that this brotherly love to which John exhorts us is so important and essential in our life and in our work, I invite your attention to a consideration of the reasons whereby John exhorts us to love one another.

That we may better see the force of his exhortation let us group his reasons.

*Sermon preached at Kuling, Sunday morning, May 31st, 1903. It is said to have "come with exceptional power to those who heard it." Published by request.

I. "If God so loved us, we ought also to love one another." Verse 11.

II. "If we love one another, God dwelleth in us, and His love is perfected in us." Verse 12.

III. "This commandment have we from Him: That he who loveth God, love his brother also." Verse. 21.

I. John first exhorts to brotherly love by showing that love is of God. "Herein," he says, "is love, not that we loved God." In showing the fountain and source of love he excludes us altogether. "Not that we love God." I can imagine some one saying to John as did Peter to the Master: "Lo, we have left all for His sake." Some have already laid down their lives; cannot we say: "Herein is love?" but John says no, because he first loved us; they loved, it is true, but only because he first loved them. "Herein is love, not that we loved God, but that He loved us." After showing that love is first of God, John goes on to tell us how God loved us, loved us and sent His Son to be the propitiation for our sins. He tells us in the gospel that God so loved the world that He gave His only begotten Son. This meant so much to John; it was so real to him, more real perhaps than it can be to us. We can only say: "Whom having not seen we love; in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." John could say, "whom having seen I love." John had seen the Saviour's agony in the garden when his soul was exceeding sorrowful. John had heard Jesus in the hour of bitter trial pray, "Father, save me from this hour." John had stood by the cross while our Redeemer hung there hour after hour, "wounded for our transgressions, bruised for our iniquities," paying the penalty of our sins. He could say: "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

There are many who tell us that God sent His Son to be an example unto the world, that Christ suffered on the cross to show us how to submit ourselves unto God. They tell us that man has never fallen, that he is developing, constantly getting better, getting nearer to the perfect man, that he does not need a Saviour, but only an example; that sin is, after all, only a defect, an infirmity; that man is not guilty before God, that he is not polluted, only undeveloped.

It is not much of an exhortation to say that man was a little defective, but developing, and God so loved that He sent His Son to be an example that man might develop into a complete man; therefore since God so loved us, we ought to love one another. John's exhortation meant more than this. John knew that God created man upright, that man corrupted and polluted himself, that he

changed the truth of God into a lie and worshipped and served the creature more than the Creator, that this was the world God loved and sent His Son, not to help man develop, but to die to save Him, to bear his guilt, to take away his corruption, filth and pollution, to make him spotless and clean in his own righteousness, and so fit him to become a son of God and heir to the kingdom. This poor, weak, colorless theology that teaches that man is a very good sort of an animal and that only a little development and culture are needed to fit him for the kingdom of heaven, can never make men feel how great things God has done for them in saving them from the guilt and pollution of sin. John knew that men were sinners. He knew that all sin is hideous and vile, and herein is love that God loved us and sent His Son to take away our sins, and by this great love John exhorts the brethren to brotherly love. "Beloved if God so loved us, we ought also to love one another."

II. Now to go on to his second reason, that by loving one another is our love made perfect. By loving we shall grow in love and be made perfect in love. Learning to love the brethren we learn to love God as we ought, that is, we learn to love unselfishly. But can we be selfish in our love to God? and must it be by loving one another that love with us is made perfect? We have seen that God's love to us is a love toward that which is in itself unlovely. God loved us when there was nothing lovely in us to beget that love. It all came from Him. Then we love Him, because He first loved us. His love to us begets in us love to Him, but this love is a love for that which is worthy of all love. It is easy to love the good and holy, and God is good and holy. Can we learn to love where there is no love in return? Can we learn to love that which to us is unlovely, and is it thus that love with us is made perfect? I remember the shock I felt when in college I heard our professor in psychology declare that it is a mental impossibility for us to love that which to us is unlovely. Is it enough then for us to bear with our enemies and to do good to them which despitefully use us, but as to loving them, that is out of the question? Well, it sometimes seems that that must have been all Christ meant, for that is all His people seem to do, and that John here must have meant only those who treat us well, for surely we love God, surely God's people love Him, but they don't seem to love one another. Just a few days ago my Chinese teacher said to me: "The great fault of all Chinese Christians is, that they don't love one another. They don't love one another, not a bit." I thought, that is the great fault of all Christians, they don't love one another, and this is just as true of missionaries as of any other class of Christians. I believe that it is

the Christian grace in which missionaries are most lacking. Missionaries, I believe, are self-sacrificing. They have left loved ones and all for Christ, but we may be ever so self-sacrificing and zealous and yet be woefully lacking in that which makes perfect. John says that it is by loving that we are made perfect, and Paul tells us that though I speak with the tongue of men and of angels, though I bestow my goods, though I give my body and have not love, it is but 'brass'. Now this love that makes perfect means something more than "bearing with"—Christ calls it "a new commandment." The Jews were commanded to love: "Love thy neighbour as thyself." Christ says: "My commandment is that ye love one another as I have loved you." I heard a missionary who has been in China many years say: "I cannot say that I love the Chinese." I am afraid a great many have to say the same thing. We learn to bear with them and treat them kindly, but to say I love, many, many of us cannot honestly say it, and it is the same with our missionary associates. We only bear with them and treat them kindly, and some do not even do that much. Now it seems that a man may have a useful life and not love very much. John does not say that he cannot, but he does say that he does not love God, and I do not believe that his service is pleasing to God. Our lives will certainly be more useful if we love, we can do more for people if we love them; we may help and encourage, but after all is said we do not have much influence or power over people till they love us and we love them, and they will not love us till we do love them. They may learn to respect us, because we live rightly, and to think kindly of us, because we treat them fairly and justly, but they will not love us, and if they should, they would soon cease loving us when they discover that we only treat them kindly and justly because it is the right and proper thing to do. Love and love only will beget and retain love, either with the people or with our fellow-missionaries.

Love will make our lives more useful, because it will help us in difficulties where no amount of shrewdness and discernment can. I do not say that love will keep us from making mistakes. In some cases it may even warp our judgment, but we will make mistakes, many of them, whether we love much or little, whether we be wise or stupid, but he that loves much will be forgiven much. This love will also make service a joy where otherwise it can be only a grind. Can we then learn to love that which to us is unlovely? Can we learn to do more than bear with? Not by persuading ourselves that after all it is not so unlovely as it seemed. Not by saying there is much in that man that I do not like, but after all he is not such a bad fellow. I will love him for the good and not see the bad. A love that loves by overlooking the bad, is not a love that

makes perfect. It is a blunting of the senses to the exceeding sinfulness of sin. We know how that things which shock us at first soon come to be a matter of course. Yet it ought not so to be; we should always be fully alive to the vileness and hideousness of sin, no matter how often seen. The love that makes perfect is a love that loves when to us there is nothing lovely to beget that love. This may be a mental impossibility and a psychological error, but it is not a heart impossibility to the heart that is burning with love for Christ, for it is a passing on of the love with which Christ has filled our hearts. This is the love to which John exhorts us, that God may dwell in us and His love be perfected in us.

III. Again, John exhorts us to love one another by the command of Christ. "This commandment we have from Him, that he who loveth God, love his brother also." Now this commandment to love one another as Christ has loved us, is just as binding as is the negative, Thou shalt not hate. Yet while it would shock us a great deal to be told that our hearts were filled with hate and spite, it does not shock us very much to be told that they are not filled with love. Yet it should, for "He that loveth not knoweth not God" and "he that loveth not his brother how can he love God?"

Now why is it that it shocks us more to be told that we hate than it does to be told that we do not love? It may be because that we feel that in hating we are the agent, the acting cause, we are responsible for it. But in not loving—why, I haven't anything to do with that. I have not a loving disposition. It is not my bent. It is not my natural temperament. I am different from brother A. It is easy for him to love. He has a gentle, loving heart, and can love anybody, but I am wholly different and I cannot change my disposition. I love those whom I love with a strong love, and those whom I do not love I do not, and I will not pretend that I do. I have known men proud of such a disposition and spirit. They considered it a mark of strength, and their friends are often proud of such a spirit in the man. They will say that man is a good friend, a friend worth having. If he loves you, he will do anything for you, and if he dislikes you, he will do anything against you. I heard a missionary who has been on the field many years described by a brother missionary, saying that he would treat his fellow-missionaries without consideration, but that he was an untiring worker and a strong man. So often the unforgiving spirit is looked upon as a mark of strength rather than a mark of shame. It is looked upon as something of which a man may be proud. For a man to be proud of an unkind, unloving, unforgiving spirit, is to be proud of the devil in him. It is the spirit of hell, no matter where it is found, even if it

be in the most untiring, earnest worker in the wide world, and the man who finds that he has such a spirit, instead of being proud and lifted up by it, ought to be on his face before God, crying out to him to take it from him, that it destroy not his soul. There is nothing Christ-like about such a spirit; it is all of the devil, and with the devil it must be cast into hell. Beloved we must get rid of such a spirit before we can say that we love God. It is a deception of the evil one that allows us to go on for years with hard unforgiving hearts, persuading ourselves that we still love Christ. To go back to the natural disposition; we say, I do not love the Chinese much, I do not love my fellow-missionaries very much, but I am not responsible for it. It is just my natural temperament. Surely I love Christ and am trying to serve Him. I love my friend, but I just cannot love others. "If ye love them which love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only what do ye more than others? Do not even the publicans so?" Is it true that it is easy for one to love and hard for another? It is easy for anyone to love the lovely and it is hard for anyone to love the unlovely. Is it true that our hearts are different? Before we are born again our hearts are all carnal.

When we are born of the spirit are we not all given new hearts? Is it not his promise to take away the heart of stone and give the heart of flesh? Is not this commandment which we have from Him just as binding on one as on another? If I do not obey His command, if I do not love my brother, do I still love Christ? If I say I love Christ and do not love my brother, I am a liar. But it may be said, John said that the man who hateth his brother, is a liar. John does not say that the man who simply does not love his brother, yet professes to love Christ, is a liar. I do not hate, I would be shocked to find hate in my heart, I simply do not love. John does not say that I am a liar. Yes, John does say that the man who does not love is a liar. "This is my commandment that ye love one another." "He that saith I know Him and keepeth not His commandments, is a liar, and the truth is not in him." If we do not love our brother, we are not obeying Christ. If we truly loved Christ would we not obey Him? Now on the one hand, I think that it is possible to have obedience without love, but on the other, it is not possible to have love without obedience. We can say that man obeys but does not love, but we cannot say that man loves yet does not obey. We may obey from a great variety of motives and love be wholly absent. Obedience does not prove love, but lack of obedience proves lack of love, and the absence of true brotherly love proves that there is no true love of God in the heart, no matter how zealous and enthusiastic the man may be. "He that loveth not

knoweth not God." But true brotherly love does prove that there is true love to God, no matter how halting and stupid the weak brother may be in other Christian graces. "For love is of God, and he that loveth is born of God and knoweth God." Then the true test of love to God is love for our fellow-men. We cannot say I have obeyed Christ, I have gone forth, I have bestowed my goods, I have given all; therefore I love Christ. The heart is deceitful above all things and amidst the labyrinth of motives that fill it the most acute intellect might not be able to determine the governing motive in obedience. We can say, my heart is filled with love for the brethren, therefore I love Christ. Love, and love only, is the true test of love, and we only deceive ourselves and fall into error when we apply any other test to determine the depth and strength of our love to God. Is it not, after all, the criminal disobedience of this command of Christ that enables so many of Christ's professed followers to sit unmoved and make no response when they hear of the sorrow, the misery, the suffering of the multitudes who know not God? It may not prove to be true love that leads all to respond who do respond, but it surely does prove a total lack of true love for Christ that enables so many to harden their hearts and sit in sullen disobedience.

Beloved, is it not startling to think that our love for Christ is just as weak, wavering and fitful as is our love for the man for whom Christ died? By all these reasons John exhorts us to brotherly love. We ought to love one another, because God has loved us. We ought to love one another, because herein is our love made perfect. We ought to love one another, because this commandment we have from Him; we ought, but we don't. There ought to be so much love in the world and there is so little. The world ought to be full of love, but it isn't. And this love seems to be just as lacking among missionaries as among any other class of Christians. I heard a secretary of one of the great mission Boards say: "One of the greatest hindrances to the work and one of the most difficult for the Board to deal with is the serious quarrels among the missionaries themselves." Just a short time ago I received a letter from a missionary who has been one term on the field and is now at home on furlough. He is an earnest, consecrated, sweet spirited man. He said: "It is doubtful whether we shall be able to return to the foreign field or not; we have no desire to return to the field, because of the condition existing there. As brethren in the Lord, we lack that brotherly love which is a test given in the Scriptures to the right to claim to be children of God."

"Beloved we ought also to love one another," but we do not seem to do it. But it may be said. Love will not keep us from differing;

remember Paul and Barnabas. I think that often too much is made of that incident, that it is used as a precedent for keeping alive differences that were better long ago buried. I do not believe that Paul and Barnabas treated each other unkindly, that they ceased to love with brotherly love. Love may not keep us from differing, but it will make differences easy to bear. It is the difference, where no love is, that is so trying and which so hinders the work of Christ. And, after all, the lack of brotherly love manifests itself quite as much at the present time in the things it leaves undone as in that which it does. It is to positive, practical love that the apostle exhorts us. It is not enough not to hate; we are to love one another as He has loved us. Think of the rich boundless love with which God loves us and then think of the poor, diluted stuff we pass on and call it Christian love. Think that we can be made perfect in love and how woefully lacking we are. Think that it is His command to love one another as He has loved us, "and greater love hath no man than this," and then we are content if only our hearts are not filled with hate! Whether we love or whether we do not love, I cannot say. We can only each one for himself ask God to reveal to him his own heart. But this I know, that He loves us. He loves us. Loves us with a wonderful, unchangeable love. A love that kept back not even His own Son, but gave Him that we might not perish, and "he that spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things." I know and am persuaded that even now He is ready to pour out of His bountiful love upon us until we shall not be able to bear it.

*Shall Men and Women be Separated in Our Public
Chinese Services?**

BY REV. A. R. CRAWFORD, M.A., KIRIN.

THE question presented itself when plans, not yet committed to paper, for the building of a church, were being discussed and the knotty problem arose, "Where are the women to be placed?" I take it for granted at the outset that it is right and natural that Christian men and women should meet unitedly for the worship of God, and that in cases where we have a separate service for the women, such an arrangement is considered as only temporary, being rendered necessary by the smallness of our present buildings or the discrepancy between the attainments of

* A paper read at the Annual Conference of Presbyterian Missionaries in Newchwang, May, 1903.

either one section or other of the congregation. As for the inadequacy of accommodation in our church buildings (if such they may be called) this difficulty is in fair way of solution, unless indeed in Manchuria where the armed power of the State interferes. We missionaries have long ago felt utterly dissatisfied with the stable-like buildings (many of them don't attain to the dignity of being likened to *barns*) in which many of our congregations at present meet. Too often men and women are huddled together without regard to decorum or comfort, like the patriarch Jacob, pierced by the frosts of winter, consumed by the drought of summer. Another separating element was mentioned—*difference in attainment*. But this too is in a fair way of being removed now that the educational influence of our schools, the drilling of the Sunday lesson, and the subsiding of the great inrush of inquirers since the Boxer troubles, are all having their effect in calling out a body of men and women in this land who may bear an effective witness to Christ by their lives, and who are learning to worship God "in spirit and in truth."

In some respects we are plainly at an advantage as compared with our confrère in a home parish. Breaking ground, as we are, in this *ultima Thule* of the Chinese empire, we see at a glance that it is impossible to apply to the Chinese Christians all the restrictions and conventionalities of the home churches, burdens (many of them) which neither we nor our fathers were able to bear. Let us by all means encourage this young Manchurian church to mould its own social and ecclesiastical life on lines adapted to its own forms of thoughts and national ideals. It will be the stronger and fairer for so doing. But, when all is said, the advantage is still on the other side. The blood of martyrs, the death struggle with error, and, more than all else, the heritage of saintly lives in every town and hamlet,—is it not these that have been used of God to cleanse and purify the national life of Western lands? We seldom realize what a debt of gratitude we owe to our Master Christ who, by giving us the victory over ourselves, has therewith given us true liberty. He alone reveals to us the meaning of the mystery, "There is neither male nor female, but all are one in Christ Jesus."

This, then, is what we covet for our Chinese brothers and sisters, that the artificial barriers, which man in his ignorance and sin has erected, should be pulled down. In doing so we work not for disorder and license, but we seek to induce "a spirit of power, and love, and of a sound mind."

I may say at once that in regard to the placing of men and women in our churches there seem to be three possible plans:—

1. Entire seclusion of the women. In this case the women occupy a room which is separated from the main building by a partition with paper windows, or, as has been known, they are relegated to a room which is cut off by a dead wall; the only connection being a single open door.

2. Men by themselves, and women by themselves, in separate parts of the same building.

3. The complete removal of the barriers, individuals sitting promiscuously, or, as at home, family by family.

The first expedient may now, I think by universal consent, be ruled out of court. Such a rigid separation may have been necessary at a time when our church's methods were entirely misunderstood and constantly maligned. It is now felt to be an incongruity the removal of which is only prevented by existing architectural conditions. In such matters it is of course absolutely necessary to consult, not indeed local prejudices, but local sentiment and custom; but if we can detect even a slow advance in public opinion let us hail it with the avidity of a naturalist who finds a rare specimen, and let it be ours to foster and educate it. The old partition or screen savours too much of the harem or the Indian Zenana. Let not ancient associations restrain us from assigning to it a decent but speedy removal.

No. 3 (the home plan) is the ideal toward which we tend; but the time for its attainment is still in the future for Manchuria. If attempted at present, it would only lead to disorder and would give occasion to the enemy to blaspheme.

We are thus closed up to adopting the *second* method, viz., women apart and men apart without other separation than (say) a cord or rail or curtain. As a *via media* it is probably best suited to the transition stage through which our church is passing. It was put concisely by a native elder with whom I discussed the question: *Fen K'ai Pu Ké K'ai*—separate, but don't partition off. What we must aim at is to allow all to have an equal share in the worship of the sanctuary as being all equally children of the Heavenly Father, to whom we make our common approach. It must be evident both to the individual worshipper and to an onlooker that the body of believers is *one*. In carrying out these suggestions, various expedients have approved themselves in various localities. We may have merely an aisle marking the division—men sitting on one side and women on the other. This is the custom among the German Moravians, and it was also adopted in the church of the L. M. S. in Tientsin. This plan has its drawbacks for the *present*. It will no doubt form the stepping stone to the freer arrangement of Western churches, but we are not ready for it at present. Brilliant

dresses and elaborate head ornaments are apt to attract more attention than is becoming, and the difficulty of unmarried girls attending the services under such conditions is a very real one.

To remedy these and other inconveniences a curtain is sometimes hung, extending the length of the aisle and high enough to intercept the vision from one side of the church to the other, while permitting all equally to see the preacher. But the curtain is objectionable. Not only so, it may even be a positive cause of offence, on the principle that "without the *law* sin is dead . . . but when the prohibition came sin revived, and I died." The time has come, I believe, for abolishing the curtain. Granting this, then, what method are we to adopt. We may of course build our church in the shape of an L or T (which latter is a variation of the cruciform), in which case the women will be accommodated in the wings or transepts, and there will still be required short curtains or screens running diagonally from the region of the pulpit to the nearest outjutting corner of the church, so as to intercept the view of the women's portion. But it must be remembered that while this plan is in many respects good, it requires a form of buildings which cannot always be put up, and the normal shape of building with which we shall usually have to deal is still the rectangle. After having gone into the question pretty fully I incline to think that it is best to seat the women in the hinder part of the church and let all the seats face the end of the building at which the pulpit is placed. The separation can be marked by a cord supported on small pillars capable of being moved forwards or backwards according to requirement. The line can also be marked by the simple expedient of raising the floor by one foot in the women's portion, thus doing away with the necessity of even a cord, while it gives the women a better view of the preacher and, when standing to sing, brings the heads of the congregation more nearly to the same level. On Communion Sundays the female communicants could be accommodated at the front of the platform, or for the occasion could even be seated near the pulpit at the front. It might be possible by a system of folding doors or movable framework covered with felt to shut off entirely this women's portion to be used for various classes, or as a lecture room, especially in winter when it is not desired to heat the whole church.

To sum up then it may be possible for us to adopt this principle for our guidance. Men and women, while meeting unitedly as one congregation, should be *so* placed as at once to preserve the proper decorum required of us as worshippers of the Most High and to lead on to the full liberty of thought and practice which are the birth-right of all those in whom the Spirit dwells.

The recent action of one Mission in the Canton province was given in a recent RECORDER. The missionaries, feeling that the time had come, did away with the curtain, whereon an old Christian informed them that he and others had longed for many years that it could be removed, but hesitated making advances on account of what they supposed was a foreign prejudice in favour of the symbol of separation.

The discussion of this question is important at the present time when owing to the clean sweep (for weal or for woe) made by the Boxer movement, we are planning the building of new churches,—important too in view of the movement on foot among us, originated by the Peking missionaries, for promoting a closer union and a fuller harmony of practice among the existing branches of the Reformed Church in North China. All I hope for, in reading this paper, is that by the leading of the Spirit of truth and order, who is with us if we love the truth, we may take one more step, however small, towards "unity of the Spirit in the bond of peace."

Dr. J. C. Gibson on China and Missions.

From the "Liverpool Daily Post."

THE writer of "Talk on 'Change,'" on the 21st March, 1903, referred in very cordial and sympathetic terms to the recent missionary meeting of the English Presbyterian Church in the Philharmonic Hall. Will you permit me, while thanking him for his kind remarks, to respond also to his friendly suggestion that we missionaries should be brought into conference and discussion in reference to our "circumstances and perils" in China? The importance of the subject to all foreign interests in the Far East may be sufficient justification for going into it in some detail, which may, perhaps, be of interest to many of your readers.

We Protestant missionaries in China are not unaware of the elements of danger which surround our work and ourselves. We neither claim nor desire any special protection for ourselves as missionaries. But it seems not unreasonable that we should share in the protection which is given to our fellow-subjects, and that we should not be excluded from it merely on the ground that we are missionaries. If the importer of grey shirtings and Spanish stripes, of machinery, or of opium, may rightly claim protection for his life and property, there seems to be no rational reason for refusing the same protection to the importer of Bibles and medicines, who makes it the chief business of his life to conciliate the goodwill of the

people among whom he lives. The trader and the missionary enjoy, under the treaties, precisely the same privileges of residence and travel, and the missionary has none, and desires none, peculiar to himself. Both alike are under the safeguard of "extra territoriality," which means that any offence against either Chinese or European law will be judged, not by the local Chinese mandarins, but in a consular court of the nationality to which the accused belongs.

But this does not mean that the missionary or the trader under favour of "extra territoriality" is free to ignore or to break Chinese law. On the contrary, any Chinese magistrate is at liberty to arrest him for any alleged breach of Chinese law, subject only to the restriction that he must at once send him on to the nearest Consul of his own nationality for trial, and, if found guilty, for punishment. This gives the European all the security he need claim, and does no injustice to any Chinese interest.

After all, when residing or travelling far from the treaty ports, our only real security lies in conciliating the goodwill of the people and their magistrates. Nor is this in ordinary circumstances difficult to do, where you have to deal with a people usually so fair-minded and reasonable as the Chinese are. The continued existence of missionaries at innumerable points in the interior of China, where protection by foreign force is always impossible, is good evidence that gentleness, kindness, and good faith are the forces on which, under the protecting hand of God, they rely for their personal safety.

Why, then, do we hear so often of the massacre of missionaries? What do they do to provoke these terrible outbreaks?

The truth is, these men and women have usually died for faults not their own. The motive has rarely, if ever, been personal dislike or religious bigotry. It has usually been a real, even if mistaken, patriotism—an excusable resentment against the foreigner regarded as a menace to the peace of their people and the integrity of their country.

Unpopular as it is to say so, our Indo-Chinese opium trade, and the coercion by which we have fostered and maintained it in spite of all Chinese protests, have deeply offended the best moral sense of the people and their rulers. Our sometimes excusable, sometimes unwarranted, territorial aggression, and the calm insolence with which Western politicians discuss the cutting up of China into foreign "spheres of influence," have irritated into dangerous vigilance a national feeling of patriotic resentment. When any untoward occurrence excites Chinese feeling beyond restraint, it is the missionaries who, as the only foreigners within reach, have to bear the brunt of their passion for revenge—"Quicquid delirant reges, plectuntur Achivi."

But it should be remembered that in 1900 railway employees were the first victims, and that massacres of missionaries or other foreigners have hardly ever taken place except at the instigation, open or covert, of the officials.

There is little or no religious bigotry in China, and the terrible massacres of 1900 were brought about by the orders of the Empress Dowager and her *gung*, acting upon a mad passion of misguided patriotism, which was aimed against all foreigners, and against Chinese Christians only as intimately associated with foreigners. But the Chinese officials who were brave enough to disobey, and numbers of the people who risked their lives in giving food and shelter to helpless fugitives, deserve our lasting gratitude, and are the true representatives of the real feeling of the Chinese people.

How much more wisely the missionary "orients" himself towards Chinese feeling than the average Western politician was curiously illustrated a few years ago. Lord Charles Beresford made a rapid tour in China, and was courteously received by the higher officials, who freely showed him both the strength and the weakness of the national defence. He came home and wrote an account of what he had seen under the unhappy title "The Break-up of China," which was barely civil to his courteous hosts, and must have added to their store of suspicions. A missionary translated the book into Chinese, as containing information likely to be useful to Chinese patriots, but in doing so converted the title into "Maintaining the Integrity of China." By throwing this leaf of olive into the bitter waters of the book he conciliated Chinese feeling and commended to tender sensibilities the bluff sea-lord's too blunt message.

But, after all, it may be said, do not missionaries create ill-feeling by claiming a foreign protectorate over their converts and demanding for them immunity from the ordinary operation of Chinese law? Now, the injustice, partiality, and cruelty of Chinese judicial procedure certainly present some temptations towards action of this kind; and I do not deny that individual missionaries, carried away by feelings of pity for innocent people, or misled by fraudulent representations have, in exceptional cases, yielded to the temptation. But speaking, if I may venture to do so, for the whole body of the Protestant missionaries in their united and consistent action, I can honestly say that we plead "Not guilty" of this grave charge.

Chinese law is singularly tolerant in matters of religion. Imperial edicts and local official proclamations continually reassert the liberty of the individual in this regard. Contributions for religious purposes are declared to be strictly voluntary and on a wholly different footing from payments of Imperial or local taxation. No Chinaman can legally be compelled to contribute towards levies

for religious purposes of which he does not approve. Illegal attempts are often made to coerce Chinese Christians into conformity in these matters, and are sometimes supported by local magistrates, contrary to law. In extreme cases of this class a missionary is sometimes led reluctantly to intervene and to make representations to the local authorities through his Consul. But he does so, be it noted, not as claiming any protectorate, nor as seeking for the convert exemption from Chinese law. On the contrary, his claim is that the convert, like all other law-abiding Chinese subjects, is within the protection of the native courts, and that he should not be outlawed for his profession of Christian faith. The profession of Christianity, like that of Buddhism or Taoism, is fully sanctioned by the enlightened tolerance of Chinese law, as a matter of personal choice and conscience, with which the government will in no way interfere. The recognition by native authorities of this fundamental principle of their own law is the only thing we claim in any representations we may make. Whatever relief or redress is given to Chinese converts as the result of them, is given by the native authorities according to the methods of Chinese law.

Occasionally a friendly Chinese magistrate may welcome or invite direct communication from a missionary in whose judgment and candour he has confidence. I have in a rare case even been requested by a magistrate to act as peacemaker between warring sections of a clan who were at feud. But if the magistrate be either indifferent or hostile, the missionary's only access to him is through his Consul.

It is evident that this implies a very important safeguard against lawless or injudicious interference. The missionary has to state his case and submit his evidence to the Consul, who is, as a rule, an independent, cool-headed man of the world, versed, more or less, in both Chinese and British law, and who must be thoroughly satisfied of the soundness of the case before he will touch it. He may occasionally be tempted to act from the desire to increase his personal or national prestige by "scoring" off a magistrate who has acted illegally. But usually his interests lie the other way, and he is extremely unwilling to embarrass his relations with the local authorities by any great readiness to interfere. The inexperienced or too soft-hearted missionary will always find it difficult to meet the criticism of a judicious Consul, and if his Consul refuses to support him his case is nipped in the bud. If rash interference by missionaries between converts and the law were anything like as common as is sometimes alleged the blame would rest largely on the Consular service, without whose co-operation nothing of the kind could take place.

The persistent abstention of Protestant missionaries from interference in judicial procedure is further illustrated by another significant fact. The Chinese government, strange to say, have for some years been very anxious that Protestant missionaries should accept a certain official status which would confer the right of direct access to Chinese officials, and of correspondence and interviews with district magistrates and prefects and in some cases with governors and viceroys, on a footing of official equality. Had we been desirous to interfere between our converts and the law, this was a privilege we should have eagerly grasped. It was, on the contrary, unanimously refused, and through the good offices of the British and American Ministers the proposal was set aside. This unanimous refusal on the part of the whole body of Protestant missionaries formed the strongest pledge of their sincere desire to avoid interference in judicial procedure or complicity in civil and political intrigue.

But how did the Chinese government—so given to protesting against “missionary interference”—come to make so extraordinary a proposal? The answer is not far to seek, but it involves matters which, as a Protestant missionary, I have always been extremely reluctant to touch. They had been compelled, after long pressure from the French Minister, to grant to the Romish missionaries by the edict of the 15th March, 1899, the official status and privileges which they had long claimed. Having done so, it was obviously their wish to make use of Protestant missionaries by granting them similar privileges in the hope that they might then play off the one party against the other, and so neutralise the concession which they had not been able to refuse.

Interference with judicial proceedings, civil and criminal, which has been the occasional blunder of a few unwise or inexperienced Protestant missionaries, has always been, and is now more than ever, the avowed and consistent policy of the Roman Catholic missions, and more especially of the French Catholic missions in China. They habitually receive as converts—not necessarily by baptism, but as “catechumens”—large numbers of litigants, debtors, persons who are in danger of criminal proceedings, and even whole villages and communities who are engaged in clan feuds or in other lawless and violent proceedings.

The process of initiation is simple enough. A small fee of varying amount is paid to a native catechist, and the names of individuals, or, more frequently, of whole families or clans, are entered on the church's books as “converts.” Little inquiry is made as to character or knowledge of Christian teaching, but these novices are promised, and actually enjoy, in their litigations and

feuds, every aid which the influence of the church and of the French missionaries can command, sometimes in the shape of pressure applied to native magistrates, sometimes in that of the free use of armed force

This policy has been defended by Catholic writers on the ground that though the converts thus made are often of bad or doubtful character, yet the second generation will be better and the third better still! There is an air of naïf reasonableness about this contention, but the immediate, and, I fear, the permanent effects of this policy are disastrous. The spiritual nature of the church is destroyed, its moral character is degraded in the eyes of the Chinese, and the right-thinking people of the surrounding communities are embittered against Christianity. The local authorities—already weak enough in face of the forces of disorder—are still further paralysed, and one fears that even this deplorable result is looked on with satisfaction as a happy result of a holy war against Papal powers.

In present circumstances we Protestant missionaries feel that it is one of our chief duties to set our faces resolutely against all temptations to follow this policy of the Romish Missions which are so often held up for our imitation by ill-informed writers. But the difficulties created for us by it are many, and so are the dangers to all interests, both native and foreign. We cannot wholly avoid them simply by taking our own course and letting the Catholics take theirs. When one side in a dispute is taken under the protection of a French Mission, the other often present themselves to us as inquirers; their real object being to readjust the balance of power in their own favour by securing us, as they hope, as allies. Our rejection of this attitude is a bitter disappointment to them. I have even known a magistrate advise the weaker party to join us as the most likely plan for securing the peace of a village.

We need firmness and watchfulness to resist all such temptations, and to adhere unwaveringly to our own policy of acting as teachers of spiritual truth, and leaving politics and litigation outside our sphere of action. To that practice we will adhere, and in it we look for the approval and support of all impartial observers. But we ask that when the position and conduct of missionaries in the Far East is discussed, the distinction between these two widely-contrasted policies should be clearly drawn, and that we shall not be included in a common condemnation along with those whose policy and practice are the polar opposite of our own. The distinction is becoming increasingly clear to the minds of the Chinese, both officials and people, and we hope it will not be lost sight of at home. With renewed thanks for the sympathetic allusions which have suggested this letter, yours, etc.

JOHN C. GIBSON.

*Outline Paper on the Native Church.**

BY REV. LOUIS BYRDE.

 ONE of the most striking developments of Christian activity during the last fifteen or twenty years has been the great increase in the missionary force. One of the most striking facts in connection with this is the discovery that the inspiring motive has been our Lord's Second Coming. I need only mention the China Inland Mission, the Christian and Missionary Alliance, and the Church Missionary's three-fold increase as self-evident illustrations. Doubtless it is the same with others. Speedy evangelisation has been in the forefront of missionary propaganda. At the present moment we see large portions of the earth's surface more or less covered with mission stations, from which the gospel is radiating. But to those best competent to form an opinion there are multitudes in close proximity to such places who have never had the opportunity of intelligently accepting or rejecting the gospel. As an able young missionary speaking of India says: "I tell you that you can go to any great city of India, to any mission station, to any centre, and by riding ten minutes on your bicycle you can reach a district as yet untouched." And what is true of India is also true of China and other countries too for the matter of that. Therefore the question is forced upon us, Are we really any nearer evangelising the actual existing population of the world, which is quickly increasing, than our predecessors were? And if not, what are the prospects of so greatly increasing the working force that the world may be speedily evangelised?

Whatever our answer to the first question may be, we all admit that an immense increase in the existing force is necessary. In answering the second I think that we must allow that the ability of the home churches is limited, though that limit may not be nearly reached yet, and also that the foreign force, increased however much, can never do the work at hand. Questions of race, language, customs, etc., I purposely leave untouched. We are therefore shut up to consider the question of speedy evangelisation from a local point of view. How to use those called out of darkness, as lightbearers, becomes a most practical question. A moment's thought convinces us of the wisdom and expediency of such a plan. Use the native Christians to evangelise their fellows, becomes a leading principle. Experience shows the great resultant blessing. How to increase this indigenous force is the problem? But in examining this axiom of

* Read before the Hunan Missionary Conference, Chang-sha, June 18, 1903.

missionary procedure is there not a subtle fallacy to be found in it? I think so. For consider, What is a Christian? A called out one. Truly. But called into what? As God says repeatedly concerning Israel, He brought them out that He might bring them in. So a Christian can be described as one called into the church, the assembly of those who have been called out. Now when we foreign missionaries begin to use the native Christians we usually go one step too far. We call the man or woman *out* of the native church. And here I maintain we greatly err. What is our plan of operation in a normal case? We notice a promising Christian. We take him and possibly train him for a longer or shorter period, supporting him meanwhile. We then pay him and send him out in one capacity or another. Consider such a one. He looks to us, we look to him. He reports to us, we dictate to him. He displeases us, we discharge him. The church to which he originally belonged has no concern for him. We should resent such interference. And he for the most part has little concern for his original spiritual home. What would our home churches be without their foreign missionaries? Why do some churches languish and wane? Or, if not waning, become so self-centred that little is done for those around them. Is it not a case of a mother bereft of her children, her very dearest and best? No, I believe that the use of foreign gold for native evangelistic work, which also means absolute foreign control for that work, saps the vitality of the native church.

We are all aiming and pressing for native church self-support. But are we equally pressing for native church self-extension? May not the answer to the first be found by way of the second? In the limits of this brief paper there is no room to illustrate from concrete examples which will doubtless occur to all.

To go back then to the main question—speedy evangelisation—we find that the true answer should be, use the native church to evangelise their fellows. At first sight this seems but a p'ay upon words, but it is not. The company, not the individual, becomes the working force. Foreign money for evangelistic work, not for educational work, etc., I beg to state, is ipso facto rendered impossible, and with it foreign control of an absolute kind. The missionary will spend much more time and strength in instructing and guiding the church to have a world-wide love, to put forward men for training, and ultimately to support and send them forth to evangelise.

Consider such a one, the church's best, sent forth and supported by the prayers and offerings of his own according to the flesh as well as to the faith. Is not his position far superior to the first? Is not his kind likely to increase? for it is a sign of healthy and natural growth. Will not the reflex blessing on the church be

immense? Should we not expect such a church to grow rapidly, and quickly evangelise a comparatively large area by the grace of God? To all this we feel that we must give a hearty Yes, but in our hearts rises the question, Is such an ideal possible? I humbly maintain that it is by God's grace, if if we begin from the very beginning. May I here be permitted to state briefly the plan on which we are working and hope to continue to work (at Kueilin, Kwangsi). From the beginning we seek to impress upon inquirers that they will receive no financial support from us. Also that it is their privilege and responsibility to give out the gospel as well as to support their own worship. A weekly collection is the rule. Besides this as soon as an inquirer is definitely enrolled, which is not at once, he is expected to give a monthly contribution, the amount in each case being a matter of free will. We put a ten per cent. rate before them as a Scriptural illustration. At one meeting a month, when also the monthly contributions are received, missionary subjects are considered, and those present give their experiences of proclaiming the gospel. In the future, evangelists returning from their work will give an account of their work. The money contributed is to be administered by a committee composed of missionaries and native Christians. Half of it will be used for pastoral and congregational needs. Ten per cent. will go to a relief fund for various purposes, ten per cent. to missionary work in other countries or places, and the remaining thirty per cent. to evangelistic work, directed by a joint committee of missionaries and church representatives. Thus half will be administered by the joint committee and half by the local congregations. Experience may lead to some alteration in the proportions, but such will not alter the plan. Therefore a church, even of ten members, must by the grace of God be automatically an evangelistic agency, as well as from the first self-supporting and partially self-governing too. In this way the two departments of work—pastoral and evangelistic—so often absolutely separated, are united as they ought to be to the great advantage of both. From the beginning the two will grow and expand together. What God hath joined let not man put asunder.

Such is the plan in brief. But does it work? Our experience is so limited that I hardly venture to say anything about it. However, this much is a fact that all the books—Bibles, prayer books and hymn books—used in the services have been paid for, and a nice sum is in hand for use as soon as a man feels the call of God and is judged worthy to be put into the work. And the number of names is about seven.

The above requires much patience of hope and labour of love to get started, but when once fairly in operation with God's blessing,

will produce wonderful results. It is well also to remember that to insure the possibility of success the district in which such a plan is put into operation should not in the beginning be covered with another mission working on a different plan. When once established, competition, if I may use the word, would be no disadvantage.

To prevent misunderstandings I beg to state that probably all missionaries will need a personal helper whom they can justly pay. But this need not militate against the above, though at the commencement of a new work the missionary will wisely deny himself for fear of giving a wrong impression, and so delay the great purpose of his life, viz., to use, or rather set the native church, however small, to evangelise the world of the immediate neighbourhood.

To recapitulate. The key to the evangelisation of the world is the native church. The key needs to be handled with loving care, and, to fit the intricate wards of the lock, needs the continual anointing of the Holy Spirit.

P.S.—The above was written with new work only in view. As such is only possible in some fields, a further statement may not be out of place. How to adapt such a plan for quick evangelisation to existing work is the problem facing many. I will merely state the main points to be aimed at.

1. Unify the native and foreign departments, usually divided into pastoral and evangelistic, under the joint control of church representatives and missionaries.
2. Use all native contributions over both sections of the work so as to make the church feel her dual responsibility.
3. Reduce rapidly the foreign financial aid to both sections.
4. Maintain the principle of joint, i.e., native and foreign control, as long as training (education) is needed to be given by missionaries, even after the work in financially self-supporting.
5. Maintain as high efficiency as need be for all workers, and make the maintenance of theological students a charge on the native church.
6. Use foreign money for educational work, school buildings and possibly churches, in special cases, not for pastoral or evangelistic work.

'Theist.' 'Jesuit.' 'Christian.' Which?

BY ARNOLD FOSTER, L. M. S., WUCHANG.

WHAT is the right and proper name for the church, founded on the confession that 'Jesus Christ is Lord,' or rather that 'Jesus is the Christ, the Son of the Living God,' to take before the world as its distinguishing title? To many this may seem to be either a question of small importance or a question to which no single answer can be given, and if the only object of a name for the church is to distinguish it from the competing systems of other religions, perhaps *any* distinctive name, provided it be fairly appropriate, would answer the purpose. But if it is desired for the church and for the religion of Divine revelation that the name used shall be not only distinctive and appropriate in itself, but that it shall be also a standing expression of the central truth of our creed, then the selection of a name is brought within more narrow limits, and it is seen at once that it is not a matter of indifference what name we take, or what name we emphasize as expressing the very essence of the faith. In the present article I do not intend to discuss the words we have adopted in China, 教, or 會, or 教會, as equivalents for 'church,' but only the nominal adjectives by which various missions designate the body of Christ, the church which is 'in God the Father and the Lord Jesus Christ.' These nominal adjectives are all of them derived from one or other of the three sacred names involved in our fundamental confession.

1. The Roman Catholics having settled on the term 天主 (Lord of Heaven) as the most suitable equivalent for the name of God, style themselves 天主教. This name is explained in various Roman Catholic manuals published for use among the Chinese as being identical in meaning with the term 上帝. See e. g. the 聖教理證, p. 6.

The T'ai-p'ings, assuming 上帝 (Shang-ti or Supreme Ruler) to be the right name in Chinese for the Father of our Lord Jesus Christ, as some Romanists and some Protestants had done before them, called themselves the 上帝會, herein falling into line with the main idea of the Roman Catholic title for the church. If it be said that these titles do not mean only what we should mean by a 'Theistic Church,' it may be answered that at least they give no hint of the church being anything more than 'Theistic' or of its having any essential connexion with the Incarnation. It may be observed that the Mahomedans while habitually speaking of God as 真主 (the true Lord), explain this term exactly as the Roman Catholics explain 天主, viz., as being identical in meaning with the

more familiar name of 上帝. Any Chinaman acquainted with both the Roman Catholic and also the Mahomedan explanations of their particular religious nomenclature would necessarily conclude that they were both 'Theistic' or 'Monotheistic' in the same sense, and that on this point, at least, there was no material difference between them.

2. Protestants in China for the most part style themselves 耶稣教, a title taken, like the title 'Jesuit,'* from the human name of our Lord, a name which though it was given to Him at His birth with the special signification of 'Saviour,' was also a common Jewish name and one that does not *necessarily* carry any Divine honour with it. Judging from the Romanization I see used in missionary literature dealing with other parts of the heathen world than China, I should suppose some such name as 'the Jesus Church' must be widely used in the mission field, although there are some missions that never use this term anywhere under any circumstances, and there are possibly some mission centres where it is never used by the members of any society.

3. The Church in Europe has almost, if not quite, uniformly accepted the name 'Christian,' derived from our Lord's title and office as 'the Christ,' thereby emphasizing the fact of His Messiahship with all that that involves. In China one mission, jealously following the Western precedent, always calls itself 基督會, and I hope its members are always careful to use this term, as far as they can, with the same breadth of meaning that 'the Christian Church' has in the West, i. e., applying it not merely to their own small denomination, but to the whole body of Christian believers everywhere.

It will be worth while to look at each of the three names now under consideration—*Tien-chü chiao, Ye-su chiao, Chi-tu chiao*—in the light of New Testament usage, and to ask what help and guidance we can gather from the language and practice of the apostles and earliest Christian writers that will make our own course plain. One of the most hopeful features of modern discussion of theological and ecclesiastical questions is the growing tendency among all careful students to examine anew, with all the resources of modern scholarship, the actual statements of New Testament writers, trying as far as possible to free these statements from the

* The Jesuits in China designate themselves, I believe, as 耶稣会. The term in use amongst most Protestants 耶稣教 stands quite as frequently for 'the Protestant Churches' in contradistinction to the 天主教, or 'Roman Catholic Church,' as it stands for 'the Christian Church.' We sadly want a common term in China to include *all* worshippers of the Son of God, as distinguished from those who do not acknowledge His universal supremacy. What must He think of *His* name Jesus being synonymous in one place with 'Jesuit,' in another place with 'Protestant,'—terms of religious strife and controversy?

incubus of inferences and theories and traditional explanations which have accumulated during the ages, but which either form no part of the original statements or only appear to be part of them when other complementary statements, made in other parts of Scripture, are disregarded. This modern method of more exact study of the actual words of Scripture is due to a growing conviction among all students that the writers of the New Testament were careful and exact writers, and that they did not use words at random. They did not, e. g., use the names 'Jesus' and 'Christ' as so many modern preachers do, as if these words were synonymous and interchangeable, or merely as a matter of idiosyncrasy according to personal preference and habit. Still less did they habitually speak of 'God' when they were referring to actions performed in the sight of men by the Incarnate Word, the Lord Jesus. Neither, so far as we can judge, did they ever habitually speak of 'Jesus,' i. e., using the name by itself, when they were referring to the Creator and moral Governor of the universe from all eternity. There is no confusion of thought, no loose slipshod manner of writing in the use of the Divine names in the New Testament. If ever there appears to be so, a close and thorough study of the passage will generally suggest some definite reason why in this instance the name we find actually used was chosen in preference to another. Thus up to a certain point in the New Testament history the characteristic name used for the Son of God is 'Jesus,' and Jesus only. He is not yet 'Christ,' nor 'Jesus Christ,' nor even 'the Lord Jesus.' He may be 'Jesus of Nazareth,' or 'Jesus the Son of Joseph' (John i. 45), or 'the prophet Jesus' (Matt. xxi. 11), or 'Jesus the Son of David' (Luke xviii. 38), but He is nothing more to the masses of those who address Him or who speak of Him. If He is 'Lord' (by itself), it is only as a sort of courtesy title (John iv. 19, R. V. marg.), sometimes apparently based on His relation to David (Matt. xv. 22); the title carries with it no recognition of His union with the Father. At this stage we read of 'the cross of Jesus' (John xix. 25, cp. Luke xxiii. 26), but it is the material cross only that is intended; the expression has no spiritual or doctrinal meaning whatever. We read also of 'the body of Jesus,' i. e., His corpse (John xix. 38, 40), not His church.* At this stage also we might expect to meet, if anywhere in the New Testament, such phrases as 'the Gospel of Jesus,' 'the Church of Jesus,' etc., expressions used commonly enough in modern time, but—most significant fact—having no sanction from the usage of the first days.

* 'The mother of Jesus' occurs John ii. 1; Acts i. 14. We nowhere read of 'the mother of the Christ.' It needs not to be said that such an expression as 'the mother of God' is wholly unscriptural in sense as well as in form.

The Resurrection and Ascension changed the whole outlook of the apostles and of the early church. There is, as it were, a short intermediate period in which, as it may seem, the risen Lord is still sometimes spoken of by the disciples as 'Jesus,' sometimes as 'the Lord' with only a half conscious realization of the fuller meaning that this term has now, than it had when the speaker first applied it to the Rabbi from Galilee. But gradually the whole Christian community became habituated to a different manner of speech from that which they had used when 'the Master,' i. e., 'the Teacher,' was still going in and out and amongst them, and now 'Jesus' changes into 'the Lord Jesus,' or 'Jesus Christ,' or 'the Christ,' or 'the Lord Jesus Christ.' It is true that afterwards the name 'Jesus' is sometimes still used by itself, as e. g. in the epistles of St. Paul, in the Hebrews, and in the writings of St. John, but as I have already said, a close and thorough study of each passage by itself will generally reveal a special reason why the name Jesus is used alone, or if not that, will reveal the fact that something in the context assigns to Him a position of honour and dignity corresponding to that implied by the addition of the title 'Christ' or 'Lord.' Thus in St. Paul's earliest epistle, *I. Thessalonians*, the name of Jesus occurs in all sixteen times. Five times the apostle speaks of the 'Lord Jesus Christ,' six times of the 'Lord Jesus,' twice of 'Jesus Christ,' and three times of 'Jesus' only; but in each of these last three passages the context is very striking: '[God's] Son from heaven whom He raised from the dead (even) Jesus' (Ch. i. 10)—'Jesus died and rose again, even so them that are fallen asleep in Jesus, will God bring with Him' (Ch. iv. 14). In the next epistle the name of 'Jesus' by itself does not occur at all, but we have 'the Lord Jesus Christ' nine times, 'the Lord Jesus' four times. In the latest group of St. Paul's epistles, i. e., the pastoral epistles, the name Jesus never occurs unjoined with Christ. Neither does it occur in *Colossians* or *Philemon* in the third group. An analysis of all the Pauline epistles gives the following figures, which I think will be found approximately right at least. The name of 'Jesus' alone, occurs altogether eighteen times; in combination with Christ, over one hundred and sixty times; the name of Christ alone, occurs over two hundred times. St. Paul is often quoted as boasting that he preached 'Jesus crucified,' or 'the cross of Jesus.' His own words are: "We preach Christ [R. V., marg. *a Messiah*] crucified." "I have been crucified with Christ." "Far be it from me to glory save in the cross of our Lord Jesus Christ." Similarly he speaks of 'the gospel of Christ,' 'the love of Christ,' 'the body of Christ.' Into the apostle's reasons for emphasizing the Messiahship of the Lord

Jesus, I can only enter briefly now, but that he did so emphasize it there can be no possible doubt, and that in so doing he, like the other first Christian teachers, set us an example that we should zealously imitate, seems to me to be also beyond doubt. Dr. Hort (Notes on I. Pet., p. 57) says: "In making known the actual appearing of the promised Messiah the apostles found the prophetic word endued with new power and instructiveness, as the Acts and Epistles abundantly attest: its place in their teaching is distinctly marked in Rom. xvi. 26. Their faith was not a new religion, but a new stage in the old religion of Israel, and it derived a large part of its claims to acceptance from this its appeal to the past in conjunction with the present. The dream of a Christianity without Judaism soon arose, and could not but arise; but though it could make appeal to a genuine zeal for the purity of the Gospel, it was in effect an abnegation of apostolic Christianity. When robbed of His Messiahship, our Lord became an isolated portent, and the true meaning of faith in Him was lost." I know not how it may be with others, but I have felt for a long time whenever I have heard preachers to the heathen, whether foreigners or Chinese, preaching only 'Jesus' and emphasizing His virgin birth without any reference to the Messianic expectations of God's chosen people, they are presenting 'an isolated portent' instead of the gospel message in its fulness. The mystery of the Incarnation cannot possibly be apprehended rightly except in some such setting as that in which it appears in the Gospels of Matthew and Luke, where it is introduced as being, so to speak, the crowning incident of a long previous purpose and history of redemption through a chosen and Messianic people to whom had been entrusted the oracles, the covenants and the promises of God. These introductions to the gospels, it need not be said, were written from the standpoint of enlightenment that followed the completion of our Lord's ministry when the writers had apprehended the true doctrine of His person. The narrative of subsequent events was written rather from the standpoint of the impression made at the time on bystanders and witnesses of our Lord's earthly ministry. The view expressed above is forcibly stated by Professor Kirkpatrick in his *Divine Library of the Old Testament*, pp. 123, 124. "It is hardly possible to imagine what the difficulty of belief in the stupendous miracle of the Incarnation would have been if it had come as a sudden isolated event in the world's history and not as the consummation and the interpretation of a unique national life recorded in an equally unique national literature. As it is, the marvel of the Incarnation, with all its infinite significance, stands buttressed on the one side by the history of the Jewish church, on the other side

by the history of the Christian church. The one leads up to it, the other springs out of it; it accounts for both and is attested by both." I would add that 'Christ,' not 'Jesus,' is the name that embodies the connecting link between the church of the Old Testament and the church of the New. It was, however, necessary at times to emphasize the latter name when dealing with persons who had not fully realized that the Christ of the Old Testament was no longer a Christ yet to come and as yet unknown, but that He was none other than "Jesus," who had already come in the flesh. 'Whosoever believeth that Jesus is the Christ is begotten of God: 'every spirit which confesseth not Jesus is not of God' (I. John v. 1; iv. 3, R. V.). 'Jesus' not acknowledged as 'Christ' could be no Saviour. A 'Christ' other than 'Jesus' was only a shadow and a dream. In the Ep. to Hebrews the name of Jesus occurs several times without either Christ or Lord, but the context in each case is quite clear in its assertion of either His Divine or Messianic dignity. "We see Him who hath been made a little lower than the angels (even) Jesus crowned with glory and honour" (Ch. ii. 9). "The apostle and High priest of our confession (even) Jesus" (Ch. iii. 1, R. V.). "A great high priest who hath passed through the heavens, Jesus the Son of God" (Ch. iv. 14). Bishop Westcott says: "It will be noticed that in every case but xiii: 12, which is a simple historic statement, the name 'Jesus' occupies an emphatic position at the end of the clause." It would occupy too much space to enter fully on the use of the names of our Lord in the Acts, but I think a study of it will show anybody using a good Greek text that the results are not at all inconsistent with anything I have said here. The same remark applies to the Catholic epistles and the Apocalypse. Only in St. John (1st. Ep. and Revelation) is the name of 'Jesus' found unjoined with either 'Lord' or 'Christ.' In each case the unique glory of the Redeemer is guarded by the context. Unfortunately any one who tries to instruct a class of Chinese students of the New Testament on the lines here indicated, will not take long to find out that the facts he desires to bring before them concerning the usage of the New Testament writers do not at all agree with the facts presented by his Chinese copy of the Scriptures. The name of 'Jesus' by itself is introduced again and again to supply the place of relative pronouns that may refer to Christ, the Lord Jesus, or to Jesus Christ, and the usage of particular writers or of particular epistles is utterly ignored. I hardly know of one edition of the Chinese New Testament that has any claim to accuracy in this matter, and I have consulted a good many.

After what has been said above, I think it must be evident that unless some strong reasons of another kind can be given for

habitually speaking of Jesus' church and Jesus' disciples, the practice is hardly a wise one. The truth is we have become accustomed in England and in America to a use of the name Jesus which has largely usurped the name of Christ, at least among a certain class of Christians, partly through hymns. In many cases the exigencies of metre apparently make a two-syllabled word more convenient to use than a word of one syllable. But a failure on the part of many readers of the New Testament to apprehend the change that gradually came over the language of the disciples in regard to our Lord after His resurrection and ascension, has made it seem more natural in our hymns to adopt the language of the gospels than to adopt that of the epistles and—roughly speaking—of the last two-thirds of the Acts.

Can any one suppose that it was by a mere accident the church in the West assumed to itself the name of 'Christian'? Is it not significant that we are told in the Acts the place at which the word was first coined? Like the title 'Friend of Sinners' given to our Lord, so precious to us now in its associations, it was first uttered by enemies, in contempt. 'The disciples were called Christians first in Antioch' (Acts xi. 26). The nick-name came from Gentiles not from Jews, who would never allow to 'the sect of the Nazarenes' the name of being followers of the Messiah.* Why did the people of Antioch hit on this name? Was it not because this was the name always on the lips of the earlier preachers and on the lips of the rank and file of the church? (Cp. e.g. ch. ii. 31, 36; iii. 18, 20; viii. 5; ix. 22, etc., etc.). The preachers preached Christ crucified, Christ risen and ascended to the right hand of God, Christ coming in the clouds of heaven, Christ all and in all, and the very boys in the streets took up the theme and shouted Christ! Christ! Christ! after them as they walked along, just as the boys in the streets of China to-day shout after missionaries who preach Jesus only, Ye-su! Ye-su! Ye-su! But the name thus given in ridicule by enemies was quickly appropriated by the Christians themselves as a name to be gloried in, and not to be ashamed of, as a name expressing in the most concise form possible the very essence of their hope and joy. (See I. Pet iv. 13-16 and Cp. ch. iii. 15, R. V. with its marvellous adaptation of the words of Isaiah viii. 12, 13. The passage 'Neither fear ye their fear nor be in dread. The LORD of hosts Him shall ye sanctify,' becomes in the mouth of St. Peter, 'Fear not their fear, neither be troubled,

* Cp. Conybeare and Howson, Chapter IV. "It is remarkable that the people of Antioch were notorious for inventing names of derision and for turning their wit into the channels of ridicule." "The form of the word implies that it came from the Romans, not from the Greeks."

but sanctify in your hearts Christ as **LORD**.* In the light of New Testament usage I cannot doubt that 'Christ' is the name that it behoves us specially to emphasize. But we must, of course, declare its *meaning*, i.e., the hopes and the divine honours it enshrines. Greater than prophets, priests or kings of earth, greater than **君子** (princely man), or **賢人** (wise man), or **聖人** (sage), or than any other human ideal abstract or concrete, is the Christ of God and 'this Jesus whom we preach is the Christ;' this is the essential message, I believe, for the church to preach to all the nations. It is interesting to notice that in the Nestorian tablet it is the name of 'Messiah' and not the human name of our Lord that is given.

It remains to say a few words on the name 'The Church of God.' This expression occurs in the New Testament some ten or twelve times, always I think in the writings or speeches of St. Paul. The term appears to have been borrowed from the Old Testament (Cp. Acts xx. 28 with Ps. lxxiv. 2; see also Heb. ii. 12), and as a rule to have been used by the apostle with a view to emphasizing the fact that the community of Christians enjoyed the prerogatives of God's ancient 'congregation' (or people) of Israel. "At [a] time when [the apostle's] antagonism to the Judaizers was at its hottest, he never for a moment set a new Ecclesia against the old, an Ecclesia of Jesus or even an Ecclesia of the Christ against the Ecclesia of God, but implicitly taught his heathen converts to believe that the body into which they had been baptized, was itself the Ecclesia of God"†. We must not for a moment think of the apostle as casting about for a suitable name to bestow on a *new* community just called into existence through the Incarnation, death, and resurrection of the Son of God, and then concluding that the name 'Church of God' would be as good a name as any to call it by, since all the heathen knew the name of 'God' and attached to it some meaning more or less correct. Nothing of the sort was the case. St. Paul believed in Israel as being 'the congregation of the **LORD**', a people of the living God, occupying an unique position amongst the nations of the earth. He regarded them as God's chosen witness to the world and as the heirs of the promises made to Abraham, Isaac and Jacob. He claimed, however, that the coming of the Messiah had modified the relation of Israel to the nations;

* With this passage Phil. ii. 9-11 should be compared, where of course 'the name which is above every name' is not the name 'Jesus,' but the name of Jehovah as given in Isaiah xlv. 21-25. The worship of Jesus is not a rival worship to the worship of the **LORD**, but its completion, the worship of God the Son redounding to the glory of God the Father.

† The Christian Ecclesia by Dr. F. J. A. Hort, p. 108. St. Paul alone, apparently, associates the name of either God or of the Lord Jesus Christ with the church. As a rule he speaks of the church, or churches, without any such addition, and this is the usage of all the other writers in the N. T.

that now, 'in Christ,' all believers from among the Gentiles became fellow-heirs with the Jews, an integral part of the congregation or Church of God. This is 'the mystery of the Christ' on which he enlarges in Eph. iii. 1 ff. The Jews would have shut out these converts from all claim to be considered any part of 'the congregation of God,' and would only have conceded to them, and to any people of Jewish extraction who might be associated with them, some such poverty-stricken title as 'the Sect of the Nazarenes.' St. Paul would have none of it. Writing to the Corinthian Christians, a mixed assembly of Jewish and Gentile believers, he addresses them as 'the church [or congregation] of God which is at Corinth, (even) them which are sanctified in Christ Jesus.' To the mixed churches at Galatia he says: "If ye are Christ's, then are ye Abraham's seed and heirs according to promise." Similarly he uses the title "The Israel of God" in a new sense, viz., as embracing all who are in Christ (Cp. Gal. iii. 29; vi. 16). These were the circumstances under which the apostle emphasized the fact that the followers of the Lord Jesus were the Church of God.

The circumstances with which we have to deal to-day in China are wholly and utterly different. We have to select, with the Scriptures for our guide as to general principles, and may I say? with the precedent of the past history of the church in the West to help us, a name for the church, disciples, and religion that we represent, which shall, as far as possible, embody the central thought of our creed, which is the Incarnation. In doing this we have to remember that for the Incarnation the history of Israel and of the old covenant, with all its grand Messianic hopes, was the essential preparation. I acquiesce in the use of the name 上帝 as a Chinese equivalent for the name of the God and Father of our Lord Jesus Christ, and, as a necessary consequence, I acquiesce in the term 上帝會 as a translation of the words 'Church of God' wherever they occur in the Bible. But I do so only because I believe no other name equally unobjectionable can be found. It is a poor equivalent, however, at the best and necessarily so. It has associations that are distinctly pagan, and I see it used sometimes in Christian books and hear it used by Christian preachers in ways that appear to me to be most dangerously misleading. If ever the Chinese are to understand Christianity they will have to gather their conceptions of what 上帝 means in the Christian Scriptures from a study of the Christ of Jewish expectation and the Jesus Christ of history. The process cannot be reversed. They will never form a right conception of Christ, the Son of God, from ideas of 上帝 derived from the Chinese classics, or from the traditional use of the word amongst the heathen.

I am glad to believe that there is an increasing number of missionaries who hold more or less by the views expressed in the foregoing pages, and I cannot but think that the case needs only to be clearly stated in order to convince many more, both Protestants and also Roman Catholics, that the terminology in use amongst us both at the present time needs to be reconsidered. In the case of Protestants who feel that a change is desirable, nothing better can be done than that they should gradually, quietly, and without controversy seek in their preaching and conversation to give more prominence to the name 'Christ' and to the Messianic element in Scripture, and, I would add, to follow more closely apostolic precedent regarding the use of the name Jesus when unaccompanied by any qualifying term suggestive of His Divine majesty or of His Messianic glory, viz., to use it very sparingly.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Shanghai Romanization.

NOT long after Dr. Martin and his colleagues developed their system of Romanization at Ningpo, Rev. Charles Taylor, of the Southern Methodist Mission, presented a paper to the monthly Missionary Conference of Shanghai, containing, as he supposed, all the sounds of the Shanghai dialect written out in Roman letters, aided by diacritical marks. The idea of Romanized literature for the Chinese did not at that time meet with much encouragement, although a committee was appointed to consider the matter. One of the committee, Rev. T. P. Crawford, invented a phonetic system called the *Sing Z.* (新字), better adapted to writing with the Chinese pen, and this system met with considerable favor for a while, but has long since gone out of use.

Romanization in Shanghai never amounted to much until the time of Rev. Cleveland Keith (American Episcopal Mission). In 1855 he issued his Romanized Primer, and quite a number of books followed. The elder Bishop Boone, Dr. and Mrs. Farnham and others did considerable work in the Romanized; the whole of the New Testament was printed in it and a hymn book with musical notes, but the cause waned for lack of enthusiastic and persevering supporters,

and the literature in Keith's Romanized was almost obsolete when Miss Haygood and others prepared a new system and used it in publishing the Gospel of Mark in 1886. A hymn book followed, but neither this nor Keith's system were adopted by the missionary body in Shanghai. Macgowan, Edkins and Yates used systems of their own in their books for students of the dialect.

The present union system was adopted by the Shanghai missionaries at a meeting held July 1st, 1889, and has supplanted all other systems. A few changes have since been introduced, the most noticeable being the substitution of *h* for the aspirate sign ', a change which seems to commend itself to nearly all who have given careful attention to the subject; for experience has shown that it is a great advantage to have the Romanized as free as possible of extraneous marks. The Shanghai system is in this respect superior to all others yet introduced. There are no diacritical marks over the vowels, and any ordinary font of type can be used without the addition of types specially cast.

LITERATURE.

Since the adoption of the Union System in 1889 comparatively little has been done in the way of preparing literature for the Chinese. The system has been used mostly in preparing books for foreign students. The first book published was a Primer. A "Syllabary" followed, then the Gospel of Matthew, and after that a revised edition of Yates' First Lessons, a Vocabulary of the Shanghai Dialect and Davis and Silsby's Chinese-English Dictionary. It is only during the last year or two that vigorous efforts have been made in the way of teaching the Chinese to make use of the system. The progress made is encouraging. The Romanized has been introduced into quite a number of Anglo-Chinese schools, and several classes have been started for teaching the illiterate. Those who have some knowledge of English learn it very readily,—in some cases, only one or two lessons being necessary;—they are then in a position to help others. A monthly paper is being published and a revised Primer. The revised Gospel of Matthew is nearly ready for the press and several other books are being prepared. A vigorous campaign is planned for the autumn of the present year, and some of the most sanguine think that the Romanized will in a few years supplant the character for colloquial use, the character being reserved for *wén-li*.

Initials.

The UPPER SERIES are—*p*, '*m*, '*v*, *t*, *ts*, *s*, *l*, '*n*, '*ny*, '*ng*, *g*, *k*, *ky*, *kw*, *i* and '*w*. These initials are pronounced in most cases much the same as in English, but without aspiration, higher in pitch and with less vibration

of the larynx. The apostrophe before a letter indicates that the letter belongs to the "higher series." Pure vowel initials belong to this series.

ny has a sound similar to that of *ni* in *spaniel*.

ky = *ch* in *church* with all aspiration eliminated.

i as an initial has the sound of *i* in *dahlia*.

The ASPIRATES are—*ph*, *f*, *th*, *tsh*, *kh*, *ch*, *khw*, *h*, *hy* and *hw* (*th* as in *Thomson*—not as in *thing*).

ch = *ch* in *church*.

hy is nearly like *ti* in *Portia*.

The other aspirates are like the corresponding initials of the higher series with the addition of a strong aspiration (indicated by *h*).

The LOWER SERIES are—*b*, *m*, *v*, *d*, *dz*, *z*, *l*, *n*, *ny*, *ng*, *g*, *j*, *gw*, *y* and *w*. Their pronunciation is much the same as in English. They are lower in pitch than corresponding initials of the "higher series," and have more "voice," being pronounced with more decided vibration of the larynx. The lower vowel initials, indicated by an inverted comma (‘) and attended with a slight aspiration, belong to this series.

Finals.

1. The VOWEL ENDINGS are—*a*, *e*, *i*, *au*, *o*, *oo*, *oe*, *eu*, *u*, *ui*, *ia*, *iau*, *ieu* and *ie*.

2. The NASAL ENDINGS are—(a) *an*, *en*, *ien* and *oen*, in which the *n* is not sounded, but lengthens out and imparts a nasal quality to the preceding vowel; (b) *ang*, *aung*, *oong* (or *ong*), *ung* and *iang*, in which *ng* has the value of *ng* in *song*, but often is nearer the French *n* in *bon*; (c) *uin*, in which *n* is sonant and has a value varying between *n* and *ng*.

3. The ABRUPT VOWEL ENDINGS are—*ak*, *ah*, *eh*, *ih*, *auh*, *ok*, *oeh*, *uh*, *iak*, in which *h* and *k* are the sign of the *zeh sung* 入聲, and the vowel is pronounced in a short, abrupt manner.

The sounds of the vowels are—*a* as in *far*, *e* as in *prey*, *i* as in *caprice*, *au* as in *August*, *o* as in *no*, *oo* as *ou* in *through* and *though* (modified by its environment), *oe* as *oe* in *Goethe* (German ö), *eu* as in *French monsieur*, *u* as *oo* in *foot*, *ui* somewhat like *ui* in *fruit* (the French ü). In *ia*, *iau*, *ieu* and *ie* we have short *i* followed closely by *a*, *au*, *eu* and *e* as described above. *a*, followed by *n* or *h*, has the short sound of *a* in *man* or *at*. *k* is used after the long Italian sound of *a* in place of *h* (the ordinary sign of the *zeh sung* 入聲). This device makes the use of diacritical marks unnecessary. *e* before *h* has the sound of *e* in *meh*.

Of course it is understood that the Chinese sounds in a majority of cases vary somewhat from the English sounds given as the nearest equivalent.

The DOK-YOONG Z-MOO—"Initials used alone," i.e., without vowels, are—*ts*, *tsh*, *dz*, *s*, *z*, *an*, *ng*, and *r*. The first five are followed by the vowel sound in the second syllable of *able*—prolonged. Mateer and Baller use *i* for this sound and the new Mandarin Romanized uses *ü*. It is not written, but understood in the Shanghai system. *m* has the sound of *m* in *chasm* and *ng* the sound of *ng* in *hanger*; *r* is a sound between *r* and *l*.

Tone Marks.

As in the Ningpo and other dialects of the Woo family, tone marks are unnecessary for ordinary printing, but the addition of the tone marks is easily made by the use of an inverted comma for the *zang* 'sung' 上聲 (‘), an inverted period for the (‘) *chui* 'sung' 去聲, and a final *h* for the *zeh*

sung 入聲. The absence of any such marks will then indicate the *bing* *sung* 平聲. This is a new scheme which has not been formally adopted. In previous works the small circle (°) or half circle (‘) before and after the word has been used. There is an "upper" and "lower" of each tone, determined by the initial letter, the "higher series" of consonants and the aspirates being used at the beginning of words which have the upper tones. The "voiced consonants" belong to the lower series. The eight tones are thus easily distinguished without the use of a large number of extraneous tone marks.

We give below an example of Shanghai Romanized with tone marks. The verse selected is Matt. v. 8:—

Sing-li' kyih-zing-kuh nyung, z' yeu' fok-chi-kuh, iung-we' yi-la' pih-iau' khoen-kyien' Zung.

Next month we intend to give a description of the Ningpo Romanized, which really deserves the first place in this series of articles, as it was the first system to be used in printing literature for the Chinese.

A Protest against the Teaching of Chinese Classics in Primary Schools.

BY REV. P. KRANZ.

PASTOR KRANZ, "in behalf of China's eighty million children," enters the following vigorous protest against one feature of the course proposed by the Committee of the Educational Association:—

When I read in the last RECORDER the elaborate Course of Study prepared by the special Committee, I must confess I was astonished and disappointed about the manner in which the study of Chinese Classics in primary schools and academies has been treated. I simply ask, Would we wish to see *our own children* educated in this manner? 已所不欲勿施於人 (cf. Matt. vii. 12) It is proposed by the Committee that a seven years' old child (just like my little girl!) shall memorize the Trimetrical Classic and get it explained three years later (iv. 6), that a child nine years of age shall memorize half of the Lun Yü (a compendium for wise statesmen) and get it explained one year later; at ten years of age memorize Chung Yung and get it explained four years later, etc., etc. The same antiquated Chinese method, called by Dr. Martin "mental infanticide on an enormous scale" (Analytical Reader), is applied in the "Academies" to the Book of Odes, which is entirely unintelligible without explanation, and to the Book of History. The space at our disposal here does not permit an elabor-

ate refutation of the erroneous pedagogical principles involved in this question, but with all due and sincere respect to those five leaders of missionary education in China, I feel it my duty to record my dissent from them in this matter. I am convinced that the future development of education in China will justify me. I point to Dr. Faber's able Essay, delivered before the Educational Association in 1896 on the question: "What shall we do with the Classics in our mission schools?" According to him, and also to Dr. Legge in his *Prolegomena*, the Classics are entirely unsuitable as text-books in primary schools (not in colleges!) He uses, as you will remember, the striking figure of putting two horses (Bible and Science) in front of your carriage, and nine (the Classics) at the back, pulling in different directions! Even if the Classics are to be memorized at all in elementary schools, they certainly ought first to be explained and then memorized. (See also my Preface to Dr. Faber's *History of China*.) If perhaps some friends should object to my expression of an opinion in this matter on the ground that I am personally not superintending a Chinese school, I may be allowed to point to the answer which Dr. Faber gave to Dr. Mateer in the discussion of his paper. This is not a question of theory or practice, but of a *right* or *wrong* theory. A correct theory should govern our practice, and modern pedagogical principles ought to be applied also to the study of the Chinese Classics. A long continued wrong practice may prejudice the mind against seeing the right of a correct theory and the necessity of changing the "old custom."

No time has been provided in this "Standard Course" for the study and practice of Romanisation. Dr. Faber's Review of the Chinese Classics and his *Meditations on the Old Testament* might have been included in the list of suitable text-books.

Notes.

FHE Fourth Annual Report of the Christian College, temporarily located at Macao, is before us, and we are pleased to note that the college is making steady progress and winning a good reputation for thorough work. Land has been obtained near Canton and negotiations for more are in progress. "Up to the present, deeds to the number of seventy-five, covering the ownership of about eleven acres, in somewhat disconnected patches, have been taken over and paid for." We congratulate Dr. Wisner upon this good beginning. Among other things we notice that all students are expected to use only English in conversation with one another

and with all others who can and will use that language. This rule does not apply, however, to the Chinese recitation period, and on Sundays and at other stated times Chinese is allowed to be spoken.

We are preparing a Directory of the Educational Institutions with which members of the Educational Association are connected. The items included are: (1). Name of the institution in English and in Chinese Character. (2). Names of all the foreigners connected with the institution. (3). Number of Chinese instructors—male and female. (4). Number of students—male and female—and number of students who are boarders. (5). Number of graduates last (or present) school year in various departments. The character of the institution is to be stated, and in the case of day-schools, each member of the Association has been requested to report the number of schools conducted under his superintendence,—whether for boys, girls or for both sexes together, with total number of teachers—male and female—and the total number of boys and girls in these schools. Nearly all the blanks sent out have been filled and returned, and the results will soon be ready for the press. It is requested that any who have not sent in their reports, or who wish to give later information than that already given, will write immediately to Mr. N. Gist Gee, 18 Quinsan Road, Shanghai, that the information given may be as complete and correct as possible. In the Directory now being prepared it has not been found expedient to give anything more than a report of those educational institutions in China which are under the supervision of members of the Educational Association or, in the case of higher schools, those with which our members are connected as teachers; but it is hoped that this will prepare the way for a more general directory to be prepared some time in the future.

No doubt there are many who will sympathize with the protest of Pastor Kranz against teaching young children to commit to memory the Chinese Classics who cannot yet see their way clear to throw out of their day-schools what seems to the Chinese so necessary to a good education. If the Chinese ~~class~~ are to be committed at all there is something to be said in favor of committing them early in life. In most of our schools this seems to be at present a kind of "necessary evil," but a better time is coming.

Correspondence.

BIBLE-BURNING IN FIJI.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: As a question has arisen in the mind of one of the readers of the *Chinese Christian Review* as to the justice of the note on "Bible-burning in Fiji," in the July number, it is quite possible that others also might be glad of further information on that episode. The particulars to hand up to date are as follows:—

The newly-appointed Governor of Fiji (taking the place of Sir C. G. Denton, K.C.M.G., in 1902) is Sir H. M. Jackson, K.C.M.G., a Roman Catholic. And the French, wishing for some "sphere of influence" in those islands, and encouraged by the religious persuasions of the new Governor, made overtures to the Chief of Namosi, who joined their church for political reasons and persuaded several hundreds of his people to follow him.

The first defence of the alleged "Bible-burning" was made by Father Rougier (of Fiji) in the *Western Pacific Herald*, where he said: "Both the fact and the statement are false." And on the authority of Bishop Vidal (in Fiji), Cardinal Moran, of Sydney, denied boldly that any Bibles were burnt. But as the burning was witnessed by "many natives and Europeans", this defence had to be modified by saying that "not Bibles but New Testaments were burnt." And a subsequent letter of Father Rougier to the *Fiji Times* states that: "Following the practice of the

Catholic church, and the strict injunctions laid down in its rubrics, which ordain that all material of a sacred character, appertaining to church worship, such as missal, altar linen, and vestments, blessed crucifixes and sacred pictures, prayer books, Bibles, etc., when worn out and past use, shall be destroyed by fire; following this injunction the Catholic sisters did on February 12th, as they are wont to do periodically, burn up in the lime-kiln, aided by a few of their pupils, one kerosene case filled with soiled and useless Wesleyan Testaments, which the Namosi converts exchanged for Catholic books."

The number of the books destroyed is now stated to have been two hundred and thirty-eight. Two were rescued from the flames and taken to the Rev. W. A. Burns. They were found to be perfect as to letter-press, but the covers had been recently torn off. Hence they were "soiled". And their "uselessness" was acknowledged to lie in the fact that they were "Wesleyan Testaments [!]" and therefore not convenient for the use of "Namosi converts."

To justify this view of the case, Cardinal Moran, of Sydney, quoted from Froude's *Oceana* that the "Fijians regarded their Bibles as fetishes." The quotation was an apt one, but does not happen to occur in any edition of Froude's *Oceana* or in any other of his works!

With kind regards,

Yours sincerely,

WM. ARTHUR CORNABY.

Our Book Table.

We have received from Messrs. Kelly and Walsh a very valuable book by J. H. Stewart Lockhart, C.M.G., F.R.G.S., M.R.A.S., H. B. M.'s Commissioner, Wei-hai-wei. It is the second edition of "A Manual of Chinese Quotations," and we hope to review it next month.

May the favoring gales of heaven speed it onward right into the hearts of the people of this land !

The mandarin of the book is pure, easy, clear, and precise, and the illustrations decidedly apt.

S. ISETT WOODBRIDGE.

第四博士 The Story of the Other Wise Man. By Henry Van Dyke. Translated by Mary M. Fitch and Wong Hang-tong. Illustrated. Presbyterian Mission Press. 1903.

Those who have read the original of this delightful and helpful story will be pleased to know that it is now translated into Chinese; and that it has been rendered in a style so simple that even the native women and children can understand it. For the benefit of those who have not seen the original we will say that the story is based on a hypothetical "Other Wise Man," who for philanthropy's sake, failed to join the company of Magi going to greet the infant Savior just born in Bethlehem, but who journeyed alone amidst much difficulty to find Jesus.

Mrs. Fitch says:—

"This 'small, peaceful sailing vessel,' that Henry van Dyke 'set afloat on the sea of books' a few years ago, has made its way into China's 'transl 'on's port of entry.' Its sails are stained and set in a somewhat different manner and its builder might have difficulty in recognising his original craft. We know, however, that he would care more for the passing on of its cargo than he would for the whiteness of its sails, so, though we have not succeeded in putting the full beauty of his thought and language into this little book—and indeed we had no hope that we could do so—we have longed to pass on its beautiful message of LOVE. We have therefore fitted it out as well as we could and we send it on its way again."

Sunday School Lessons. By the Rev. James Jackson, Rector of Boone School, Wuchang. Presbyterian Mission Press, Shanghai. Illustrated. Twenty cents.

This is the first part of a book which promises to fill a great want in the list of books of religious instruction. It is the beginning of a series of lessons on the life of Christ, to be completed in 104 lessons, thus giving one a week for a two years' course. While modelled after the popular book on this subject by Mr. Eugene Stock, well-known for many years as the Secretary of the Church Missionary Society, yet it contains much new material which makes it abreast of modern scholarship and gives it a fitting local coloring. It is perhaps too compendious for unreserved use among ordinary Sunday school scholars, being more useful, as it stands, for teachers and catechists, in giving them a full grasp of the subjects they are teaching. For preachers, too, it will be found full of good suggestive material.

The book is in mandarin—well printed on good paper—containing two maps and a dozen good pictures, being the first instalment of a series of seventy-five illustrations of the life of our Saviour, taken from pictures by well-known artists. The book may be had also without illustrations, if so desired, for fifteen cents.

This first volume, containing thirteen lessons, carries the reader

through the Temptation of Christ and leaves him with the sense that he has found a book that is suitable for a Chinese Sunday school, and thoroughly workable.

S. H. LITTELL.

The following is the English Introducton to a new pamphlet, just being issued by the United Society 勉勵會 of Christian Endeavor for China:—

What is the Christian Endeavor Society? Of what use is it? How can it be established and carried on? These questions are simply and fully answered in a little book, "Christian Endeavor in Principle and Practice," written by Dr. Clark, the founder of the Society. Because this book answers these important questions so plainly, it has been issued again and again in repeatedly revised editions, and may properly be regarded as the hand-book of the Christian Endeavor movement. There are other books which tell more about the work of Christian Endeavor as a whole, and other books which tell more about particular details of the work, but none which tell more definitely just what you want to know and nothing more.

To extend the Christian Endeavor Society in this or any other land two things are necessary—the testimony of those who know and value Christian Endeavor methods, and a book which may serve as a practical guide to those who wish to try them. Now, through the kindness of Rev. D. McGillivray, we have this Christian Endeavor book translated into Chinese, and we are sure that the favorable testimony to Christian Endeavor from those who have known its helpfulness will not be lacking. If every missionary in China would place this book (with the seal of his personal commendation upon it)

as a Christian Endeavor tool in the hands of the native pastors, catechists, and teachers who look to him for suggestion and advice, we may confidently believe that it may be said in China as Dr. Chamberlain said in India: "Undoubtedly the C. E. Society will advance the evangelization of this land by a full generation."

GEO. W. HINMAN,

Gen. Sec. U.S.C.E. for China.

Peking Road, Shanghai.

DR. REID ON ANTI-FOREIGN DISTURBANCES.

When a book comes to a second edition it is presumed that people have found it either interesting or instructive. Ten years ago the first part of this booklet appeared in the columns of the *N.-C. Daily News* and then in book form with the title "*Sources of the Anti-foreign Disturbances in China*."

Dr. Arthur Smith in referring to it, while studying the same subject, speaks of it as "one of the most comprehensive treatments of the general subject," and adds that "much of it is as much in point now as when it was written."

Encouraged by the favorable opinion of his friends, Dr. Reid has now brought it out with the addition of a supplement on 'The Uprising of 1900.'

When Part I was written the author was in Shantung, the best point of observation for the troubles of that day. When he wrote the supplement (or at least gathered materials for it) he was in Peking, the centre of the great upheaval that closed the century.

Nor was he an inactive spectator. Not only did he go through the siege in Peking, but he had the honor of shedding his blood in the defence of the British Legation.

Months in advance of the siege he saw the storm rising and took pains to acquaint himself with the state of feeling among the mandarins of the capital.

The reader will find here a record of his conversations with such men as Kang Yi and Yu Hien, the leading instigators of the outbreak. Both appeared bent on the expulsion of the foreigner at all hazards. He visited a score or more of high officials, whose sentiments were of the same general character.

In both parts of the book variety and impartiality are the leading characteristics. All parties and movements are subjected to a searching analysis in which the author displays as little animosity as if he had been making his observations from the top of a snow-clad mountain instead of being a busy actor in the thickest of the strife.

This little book, so full of facts, and so marked by penetrating criticism, ought to find a place in every library in China. A careful perusal of it would prove alike beneficial to civilian and missionary.

W. A. P. M.

Wuchang, 7th July, 1903.

Two Heroes of Cathay. Edited by Luella Miner. Fleming H. Revell Company, New York; Oliphant, Anderson and Ferrier, Edinburgh. Price \$1.00 (gold).

Perhaps no story of the Boxer troubles of 1900 is more full of pathos than these two simply told experiences of Fay Chi-ho and K'ung Hsiang-hsi. Mr. Fay's life, which opens the volume, is given in more of detail than Mr. K'ung's, but the reader is glad of it all, for, as Miss Miner aptly writes: "The Occident, if it would get into heart touch with the Orient, must take time for it." One feels this "heart touch" all through Mr. Fay's early childhood

and college days and on into the gathering of the storm, and as we follow him in his life journey till we come with him "Outside the City Wall," we feel that we have looked afresh upon the sorrow of Calvary.

Mr. K'ung's story is very much condensed, but perhaps even in this Miss Miner has done wisely, for one's heart aches with him as well as for him as we follow him through his "Perils with his Missionary Friend," and "The Reign of Terror." One of the most pathetic touches in the whole volume is the story of his imprisonment in his own home by his own father, who thus forcibly separated him from his missionary friends at the time of their greatest danger. He finally persuaded his father to carry to the one he loved best a white linen garment of his sister's, and in it he wrapped this little note: "I am a prisoner. Fly? I have no wings. Die? Death will not come to me."

His letter to her mother, p. 227, and Mr. Fay's address on "The Yellow Skin," p. 235, will both echo long in every sympathetic reader's heart.

After these young men gave so much of service, sympathy, love and devotion to their American missionary friends during the dark and awful months just before their martyrdom, it seems impossible to believe that the doors of Christian America, which "open wide to the offscouring of every other nation under heaven," were bolted and barred to them. But so it was. Every true American will long to do something more practical than to blush with shame as he lays down this story. But while we sorrow that a Christian country has been guilty of such heathenism we heartily rejoice that a heathen country has given us such Christian heroes. Let us remember, however, that it is *Christ* who has

given these heroes, and that He can make heroes in China as easily as in Europe or America.

Perhaps the world in general needs to ask the real meaning of that word "heathen," and perhaps the world in particular needs to find out how much of heathenism is within its own doors.

M. M. F.

戴公行述. Life of Mr. Hudson Taylor, as told by himself, done into mandarin by Mr. F. W. Baller, of the China Inland Mission. Pages 142, 71 leaves.

We have had in Chinese the biographies of many saints of the West; it is time we had a few of those particular saints which came to China and worked wonders there. So we have the life of Dr. J. L. Nevius, and now the Life of Mr. Hudson Taylor, the founder of the China Inland Mission. The reading of the original, which was issued under the modest title "Retrospect," was an epoch in our own missionary history, and we did a great deal to circulate copies of it among the churches of our native land, as one of the best missionary tracts we could find. Those copies are still circulating to-day. If you have not read it, get Mr. Baller's fine rendering into mandarin and read it to your soul's profit. You will resolve to put it into the hands of your native Christians forthwith. We could wish that all our readers understood the mandarin. Those who do not must get the English original if they are without it. But what about the millions of Chinese who cannot read mandarin or English? We hope their interests have been considered and that a Wēn-li version is in course of preparation. We wonder too why the Tract Societies do not get a chance to bring out such books. They would jump at the chance, and probably the circulation would be larger.

教士遇難記. "Missionaries in Tribulation."

One of those who suffered deeply in escaping over many weary leagues of hostile country with a party of missionaries, some of whom died from the effects, was Mr. Alexander R. Saunders, of the China Inland Mission. His letter to the *London Times*, describing his trials, was one of the very first accounts made public at home in that awful "killing time." Mr. Saunders was asked on his return home to England to rewrite his account for the special benefit of the Christian world. We are not surprised to learn that three editions were quickly exhausted. The English title was "A God of Deliverances," which we like better than the Chinese title, for it is a wonderful story of God's working deliverances for His people. The rendering into mandarin was done by Mr. Stanley Smith, B.A., formerly of Shansi province, and as we might expect from such a master of mandarin is lucid and simple in style. We presume the reason why mandarin was adopted is that that is the speech of the Chinese who live in the northern provinces who knew most of the persecutions, and it is well that such a tale should be placed within reach of even the most illiterate Christian, who will understand when it is read to him, even if he himself cannot read. But we suggest that there are millions in other parts of China who do not know mandarin, for whom the Wēn-li is the only intelligible written language, and therefore such books as the one we are reviewing, ought to be issued in both mandarin and Wēn-li. We note that this plan is now being largely followed by the Society for the Diffusion of Christian and General Knowledge among the Chinese. The substance of Mr. Saunders' letter to the *Times* is given in that Society's book on

"The Tribulations of the Church, Native and Foreign, 1900," but there is abundant room for other, and it may be fuller, accounts of those stirring days. Dr. Edkins is never weary of urging on the missionaries the necessity of a complete Chinese martyrology, similar to Foxe's Book of Martyrs, and no doubt the various missions who were honored by adding their members to the martyrs' roll will each contribute something to the literature in Chinese on this subject. We welcome this little book as an earnest of what is to follow. Now that it is proposed to erect a national memorial to the martyrs, such books might well receive special attention from missionaries, who can do so much in directing the reading of their flocks. If these books are widely read by native Christians, they would assuredly wish to contribute their share to the monument which is designed to perpetuate the memory of their brethren who fell in 1900. The book may be had from the China Inland Mission or the American Presbyterian Mission Press, Shanghai, for the moderate price of five cents. Those who do not possess a copy of the English book should make haste to rectify the omission from their library.

D. MACG.

REVIEWS BY A. H. S.

Rollicking Rhymes for Youngsters.
By Amos R. Wells. Illustrated by L. J. Bridgman. F. H. Revell Co. Pp. 157.

This pretty volume of nonsense, sentiment and sugar-coated suggestion is the very thing for the young folks when they are tired of solid learning and want to be amused. Their elders also will not improbably be found looking over their shoulders!

The Bane and the Antidote, and other Sermons. By Rev. W. L. Watkinson, author of "The Blind Spot." F. H. Revell Co. Pp. 304.

This is an American republication of a volume of sixteen English sermons, the first of which gives its title to the volume. There is no obvious progress of thought in the series, but each one is fresh, and there is an evident skill in selecting pithy phrases and sentences and elucidating from them great ranges of meaning. The tone is thoroughly evangelical, and the discourses abound in felicitous references to scientific discoveries which are employed analogically. The price is only \$1.00 (gold).

Help for the Tempted. And that means all of us. Published by the author, Amos R. Wells, Tremont Temple, Boston, Mass.

This is an anthology of quotations in twenty chapters, each terminated by an appropriate prayer. It has been translated into Spanish, and is, we believe, to be put into Chinese. It is one of the latest works of the versatile author, whose volumes are now approaching two score in number, many of which have had a great host of readers. To facilitate wide circulation the book is published not only in full leather and gilt-top (at \$1.25 gold) but in cloth at \$0.75 and in paper at fifteen cents. It is a good volume for general distribution.

Memorable Places Among the Holy Hills. By Robert Lurd Stewart, D.D., Prof. of Pastoral Theology and Biblical Archaeology in the Theological Seminary of Lincoln, Penn. Fleming H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. Pp. 250. \$1.00 (gold) net.

The author of this work is already favorably known by his 'Land of Israel,' covering ground somewhat similar to that of the larger, more elaborate, and far

more expensive volume of Dr. George Adam Smith (who in this book is always strangely referred to as "Dr. George Adams Smith"). The 'Memorable Places' described are in sixteen chapters, and refer to cities, towns, and localities of especial interest in Palestine, considered in the light of the latest investigation and with an effort to be fair in the judgments in reference to disputed matters. There are a number of helpful illustrations and a very small and unsatisfactory page map of the Holy Land itself. There is a brief Index.

Dwellers in the Mist. By Norman Maclean. Pp. 284. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. \$1.25 (gold).

This volume is a series of vivid sketches and tales of the simple folk who inhabit the Hebrides Islands, and who 'far from the madding crowd's ignoble strife', pursue their lonely course, picking up a scanty living from the moody sea and from their inhospitable land. The general idea of the book resembles that of "The Bonnie Brier Bush," of which it is an evident imitation, and like that immortal group of tales it has its flashes of humour, though the prevailing note is one of sadness. Among a stern set of Calvinists who would tolerate no frisking of children on the 'Sabbath,' and would allow no admission to their narrow church fold unless the poor unlettered woman were able to reply to their questions in the stiff phrase of the Catechism, this was, no doubt, inevitable. The hints as to geographical location are too designedly vague, and Hebridean maps are ordinarily on too small a scale to enable one to locate the situation, which is probably just as well both for author and reader. The expression: "When the visitors had sat in to the fire,"

we take to be a free rendering from the Gaelic, of which the author is evidently fond. It is interesting to note the strong objections made by one of the oldest inhabitants to the deadly influence of "the smoke-boat, the hideous thing," which had made it easy for the natives of the Isles to emigrate, and had brought all the unrest and heterodoxy of civilization with usless and demoralizing summer visitors and no real gain!

One of the most interesting Missions in China is that of the Scotch and the Irish Presbyterians in Manchuria, which is only about thirty years old, but which has grown from a tiny seed into a great tree. A few months ago attention was called to Rev. J. Miller Graham's "East of the Barrier," the sub-title of which was "Side Lights on the Manchurian Mission." We now have another book by Dr. Ross, called "Mission Methods in Manchuria," of about the same size, and dealing with the same subject in a different way. Most of the questions which an intelligent inquirer would be likely to put, are here frankly answered by Dr. Ross, who makes an authentic and an eminently interesting and valuable story of his long and distinguished experience. It is easy to see that the temper of the people at the outset was quite remote from that careless indifference which ordinarily greets the beginner. In Moukden, on the contrary, there was deadly animosity and flaming hatred. By wise forbearance and unfailing tact these threshold difficulties were met and the harvest was in proportion to the energy manifested on both sides.

Dr. Ross is thoroughly wide-awake and in earnest, and insists that the reader shall understand his point of view. He is writing presumptively, for a home circle of

readers, just as Mr. Miller did, and in either case it is difficult to see how they could possibly get off without knowing something about the subject. As a side study for those rapidly increasing and omnivorous bands, societies, etc., of which we so often hear, Dr. Ross's volume has an unusual value, resembling Dr. Gibson's Problems and Mission Methods in South China, although not so formal as that and more in the form of narration, with confidential comments by the expert author. There is now no reason why recruits to the mission field should not come out well equipped for their work as was not possible when Dr. Ross made his first débüt. But with all the countless helps and inspirations of the present day, it is highly doubtful whether any better equipped or more all-round men do come out now than some of those who have recently consented to tell the story of their early struggles and the later triumphs. The volume has a relatively useless plan of Moukden and (unlike Mr. Gra-

ham's) no map of Manchuria, as it should have. There is likewise, we grieve to say, no Index. The volume is published by the F. H. Revell Co. at \$1.00 (gold) net.

ACKNOWLEDGMENT.

The Chinese Tract Society's Commentary on The Old Testament. Proverbs to Lamentations, inclusive. By A. J. H. Moule.

From the S. D. K.—W. E. Hall's International Law. Translate by Dr. W. A. P. Martin. In two volumes. The Czars of Russia. Translated by Dr. Y. J. Allen.

From the Bible Societies.—Union Version of the New Testament. Romans to Philippians.—Mandarin.

From New York.—Tenth Conference Foreign Missions Boards, 1903.

From Kelly and Walsh.—Journal of the China Branch of the Royal Asiatic Society. Vol. XXXIII. 1899-1900.

Editorial Comment.

IF any missionary ever finds himself breathing those words of Burns :

"Oh wad some power the giftie gie us,
To see ousrels as ither see us,"

he may be gratified—if not pained—by reading what a Chinese friend says in Mr. Brockman's article which appeared in the July RECORDER, more especially page 326. It is kindly expressed and by one who is in thorough sympathy with the missionary, who sees with enlightened eyes and expresses himself in such a manner as but few Chinese

are yet able to express themselves. After all one can do there is a great difference between one brought up in England or America and one born a Chinese, and more or less a resultant gulf. What can be done to make this difference as little felt as possible, to bridge over this gulf, is a question which should occupy the serious attention of every missionary to this people. Much can be done by way of kindness, true courtesy, humility, and an endeavor to know more about, and enter somewhat into, the social life of native helpers and others.

We are sorry not to be able to give the remainder of Mr. Brockman's article, above referred to, in this number, but it will appear in our following issue.

* * *

FROM the *Missionary Herald* of July we notice that Dr. Blodget passed to his rest May 23rd last, in the seventy-eighth year of his age. He was for forty years a missionary in China and a man of marked characteristics. Somewhat after the type of a New England Puritan, tall, stately, he was a man of deep religious sentiment, kindly feeling, scholarly, and a man to command attention and respect wherever located. For the last thirty years of his life in China his time was principally taken up with literary work, and he is most widely known and will be best remembered for his translation of the New Testament into Mandarin and the writing of hymns, etc. He came to China in 1854, and so was among the oldest of the China missionary veterans. After his retirement from China in 1894 he was made a corporate member of the American Board of Foreign Missions, and so his work for missions was kept up until the last. We hope to give a fuller notice of his life in our next issue.

* * *

ONE does not need to have gray hairs in order to indulge in reminiscences of conditions quite different from those of the present. Material progress and changes in the physical conditions of life come so rapidly that they are taken as matter of course, but we are more surprised when

we find that within brief periods changes have come in the weight and authority given to our religious traditions. We are so apt to expect for our traditions the same permanence that belongs to revealed truth, and some good people find great difficulty in adjusting themselves to changes in what they are accustomed to call religious ideas. Perhaps in no one of these ideas connected with religion but not essentially religious, is there apparent a greater change in general sentiment than in the emphasis placed on denominationalism. Ten years ago the enthusiast, "crank" as he was then called, who preached and wrote about church union was looked upon as a well-disposed but quite impracticable dreamer. The more open-minded answered that spiritual unity of believers was eminently desirable, but of course organic unity would never be possible, nor was it even to be wished for, since, according to the oft-quoted illustration, "an army is made up of a large number of regiments, which fight better for having their separate organization and *esprit de corps*." But now we find a leading newspaper, the *New York Independent*, seriously forecasting the complete organic unity of Protestantism, marking out all the denominations into three great classes according to their affinities, and detailing just the points of connection where the more closely-allied denominations are beginning to melt together, and the remaining obstacles (very trivial, sometimes) which stand in the way of their union. If this article really represents present

religious sentiment, we may look in the immediate future for a crumbling away of the petty sandbanks which have separated the various channels of God's grace, because the rising flood of genuine religious feeling and life will fill the whole river bed with a resistless current. The Christian Church in mission lands should lead in this movement. We do not realize how rapid is the growth of sentiment in the home churches. Let us go ahead of it and lead it here in China. Whatever historic significance and value denominationalism may have had to the churches of a century or two ago, it is almost empty and meaningless to the Christians of to-day in China. Can we not soon follow the example of the Japanese missions and drop all denominational distinctions from the names of our native churches?

* * *

SOME time ago an esteemed friend in the interior wrote drawing our attention to "the Missionary Association Letter," the organ of the Missionary Association. This Association was described to us as being formed "for the recognition of the Holy Spirit, a combine of men and

women of all missions who care for these things." Our friend added: "Address Donington House, Norfolk Street, Strand, London, W. C. No one pressed to join. All may do so who wish to. May it prove, as I hope it may, a foremost factor in the century." We wrote, and in response got a copy of the Missionary Association Letter, and we recommend our readers to follow our good brother's advice. From the copy before us it seems that the main aim of the Missionary Association is an urging of missionaries of all lands to "be filled with the Spirit." This is distinguished from "praying for the outpouring of the Holy Spirit upon missionaries of all lands," as this implies a reluctance on the part of our Heavenly Father to give His Holy Spirit to them that ask Him. We trust that the Association will be richly blessed in the emphasis being thus placed on the need and responsibility of missionaries of all lands to "be filled with the Spirit" and that through the preparing of many hearts for a special baptism of power there may come a great spiritual awakening in all centres of missionary operation.

Missionary News.

Children's Scripture Union.

REPORT OF THE CHINESE BRANCH.
JULY, 1903.

The number of enquiries elicited by my note in the January RECORDER, drawing the attention of missionary friends to the Chinese

Branch of the Scripture Union for Children and Young People, in connection with the Children's Special Service Mission, indicates the desirability of giving a report of what has been done. We trust that such a statement, whilst answering questions, will lead to further interest and practical participation.

The Scripture Union traces its beginnings to the success attending the work of the Children's Special Service Mission in England. For about thirty-five years special services for children and young people have been held in London and in many towns and villages throughout the country, an important feature of the work being the services held at the principal seaside resorts each summer time. Through such means very many young people were brought to know and love the Lord Jesus Christ as their Saviour. How were these to be helped? The supreme importance of the work and influence of the Christian home, the Christian ministry, and the Sunday School being always fully recognised, the helpful agencies which were started were essentially of a supplementary character.

On April 1st, 1879, the Scripture Union was commenced as a branch of the Mission, with the main idea of banding the young people together for the daily reading of the Bible. The work has been so blessed that last year about 600,000 cards of membership were issued in English for the branches in Great Britain and in the Colonies, and about 100,000 cards in thirty foreign languages. The cards are now issued in English, Welsh, French, Breton, German, Italian, Spanish, Portuguese, Dutch, Swedish, Danish, Norwegian, Finnish, Bohemian, Hungarian, Polish, Bulgarian, Arabic, Hindi, Hindustani, Bengali, Marathi, Gujarati, Tamil, Telugu, Malayalim, Sinhalese, Chinese, Malagasy, Kafir, Yoruba, Japanese, and Armenian.

The Scripture Union list of daily portions has been adopted by a number of different societies who print their own cards. For a number of years the monthly list has been printed in the 月報 (*The Child's Paper*).

The Course of Reading

goes through the Scriptures in five years, and 1903 is the fourth year of the present five years' course. In each year there are two of the Gospels, some of the Old Testament Historical Books, three or four of the Prophetical Books, and two or three of the Epistles. The Acts of the Apostles, and many of the Psalms, are read twice during the five years.

In the New Testament, with slight exceptions, the whole of each book is read; in the Old Testament Books the most suitable portions are chosen. Of many Old Testament chapters only a part is taken, that the portions may not be too long.

In general, an Old Testament and a New Testament Book are read alternately. The Psalms, which throw so much light on other parts of Scripture, are interspersed between the books.

On the recommendation of friends in interior districts we have for several years printed our lists of readings according to the Chinese chronology. This year's readings, therefore, began with the Chinese New Year (January 29th, 1903) and end on February 15th, 1904.

Sphere of Influence.

These lists have this year been sent to the following provinces, etc. :-

Fuhkien	...	...	...	845
Chehkiang	...	...	...	190
Hupeh	...	...	...	250
Chihli	...	...	...	70
Kwantung	...	...	...	200
Honan	...	...	...	110
Kiangsi	...	...	...	50
Kausuh	...	...	...	50
Shensi	...	...	...	40
Shansi	...	...	...	30
Szchuen	...	...	...	50
Manchuria	...	...	...	20
Hongkong	...	...	...	250
Australia	...	...	...	187
British Columbia	...	...	...	24
Honolulu	...	...	...	6
New Zealand	...	...	...	6

It is a matter of regret that we have not been able to record the actual number of members, but a number of friends failing to report, has made accurate returns impossible.

In addition to the above, romanized colloquial editions of the calendar have been issued in Pakhoi and Amoy.

Provincial Secretaries.

We are deeply grateful to Rev. Walter C. Taylor and Misses Wolfe, Moule, and Eacott for respectively acting as honorary secretaries for the provinces of Szechuen, Fukien, Chekiang, and Hupeh. We will welcome offers of similar help from friends in other provinces. The experiences in the province of Szechuen have been somewhat discouraging. Mr. Taylor, who has worked so willingly and faithfully, feared the Children's Scripture Union had become a thing of the past; not that he gave it up, but that it gave him up, through the general substitution of the daily readings accompanying the Sunday School Lessons. Whilst these S. S. daily readings have been of great help in many stations, leading up to the subject for the Sunday with, as a result, more intelligent classes on Sunday, we are glad that in one station it has been possible to start the Scripture Union amongst the boys of the two schools.

Methods.

We give a few extracts from our correspondence which indicate methods which might be helpfully adopted by some of our readers.

Miss Moule writes:—

"At present we have no united meetings for Scripture Union members. In a city like this (Hangchow) it is difficult, though not at all impossible, for girls to meet much. In our own C. M. S. girls' school the children have lessons every alternate day on the two days' readings. They are also reading other

parts of the Bible by themselves. To old girls I send out the portions to distant parts of Chuki and up the Ts'ien-tang river."

In another letter Miss Moule writes:—

"What I chiefly value the Union for is that it interests the children in reading more of the Bible for themselves. Several, whom we thought too small or too backward to join the Union, have been reading together in the gospels every evening. The young school mistress lends them her room that they may be undisturbed, and they pray as well as read together, quite without help from any older pupils."

Miss Edith Benham, London Mission, Amoy, writes:—

"In our district the reading is by no means confined to young people; of course the schools and those who have been in school form the larger proportion of the members; but others join, both men and women, who have learned to read without going to school at all; in our own (London) Mission about 100 have joined this year, and I believe most of these will be faithful members; twenty-four of my sixty boarding-school girls have joined (most of them have been members two or three years), and many of them say how it helps them to remember private Bible study, which otherwise is apt to be slipped. The other two Missions of this district (English Presbyterian, and American Reformed) have nearly 100 members."

Miss Meadows writes regarding the Shao-hsing branch of thirty members:—

"We have no gathering together, as we have not been able to arrange for it. Occasionally the portion for the day is read at one of the services on Sunday, and sometimes I take the readings for morning prayers in the school. . . Several of the girls who joined in the school are now married and settled in different cities. I continue to send them the books (of readings) each year, and have asked them to try to get new members in their own districts."

Mrs. E. C. Horder, C. M. S., Pakhoi, writes:—

"At the daily morning prayers in both our girls' and boys' boarding-schools, male and female leper asylum, and in the hospital chapel the portion of Scripture is always followed, and this is read and explained."

Cheering news come of meetings being kept up in distant provinces; in a new branch in the province of Kiangsi there is a meeting on Sunday mornings, before the regular service; other friends hope to be able soon to start weekly meetings, at which the week's readings can be talked over. Rev. S. Evans Meech, of the London Mission, Peking, mentions how "members have expressed the great advantage they have derived from the systematic reading of the Bible."

Subscriptions

will be gladly received by the Provincial Secretaries, or the Honorary Secretary in Shanghai, to defray the expenses incurred in carrying on the work in China. At home the funds are mainly provided through the contributions of one penny per annum from the members and from the sale of Scripture Union literature.

In many cases the equivalent of one penny would be beyond the means of some of our juvenile readers, and it may be of interest to know that in one branch the girls were asked to subscribe work, not money, as they were already giving to the native church fund and the C. M. S. Thirteen members knitted cuffs for day-school prizes and earned over one dollar (Mexican). We suggest that where a regular subscription is paid it should not be less than three Mexican cents per member. Any surplus will be devoted to the printing of the

Picture Leaflets (訓蒙書報).

Particulars of these in Mandarin, and Wen-li, and Foochow and Shanghai colloquials will be sent on application.

English Branch.

The Misses Richard, 38 Range Road, Shanghai, have kindly agreed to assist in the development of the English side of the work. Friends

in the outports, however, requiring English cards or copies of "Our Own Magazine," are requested to apply to

GILBERT MCINTOSH,
Hon. Sec. for China.

Rev. A. A. Fulton, of Canton, has baptized 556 adults and sixty children during the last ten months. He has thirty-four chapels and thirty-four preachers under his care.

United Presbyterian Missions in Manchuria.

You may have received some notes of these annual meetings, but in case you have not, I may give you a few notes and our statistics.

In addition to members of the two Presbyterian Missions (Scotch and Irish) there were present two members of the Danish Lutheran Mission, whose head-quarters are in Port Arthur and who labour in the Liao-tung Peninsula. For several years these missionaries have been precluded by the Russian authorities from engaging in any aggressive mission work in Port Arthur or the neighbourhood, and have consequently found their field of work rather restricted. They came to us with an appeal for an addition to their territory. This application was very cordially considered, and the result was that two *hsien* districts, formerly worked by the Scotch Mission, were added to the field of the Danish Mission. The fact that these two gentlemen's 'honorable surnames' are Li (Lykkegard) and Wai (Waidlow), afforded our witty Chairman the opportunity of making the happy remark that we were all brethren, seeing that Christians do not make distinctions between *li* and *wai*.

A good year in our theological college, conducted in Moukden by Rev. Dr. Ross and Rev. T. C.

Fulton, was reported; seventeen students having passed their respective examinations with percentages ranging from ninety-eight and a half to seventy-four.

The church, as a whole, is slowly but steadily recovering from the catastrophes of 1900.

In very few districts does lawlessness still prevail, and those chiefly mountainous parts where such occurrences are not rare even in ordinary times. Missionaries are itinerating freely through the country, and the reception they receive from both magistrates and people has perhaps never been so good as it is at present. The Christian congregations are not so large as before the troubles, but more sincere, and there are fewer glaring inconsistencies of character.

STATISTICS OF THE UNITED PRESBYTERIAN MISSION IN MANCHURIA
FOR 1902.

European pastors	...	...	20
", doctors	...	...	10
", lady missionaries	...	...	9
", ", doctors	...	...	5
", married ladies who are qualified doctors	...	...	4
Native pastors...	...	...	2
", elders	...	...	27
", deacons	...	...	110
Street preaching chapels	...	...	61
Churches and meeting places...	...	...	135
Last year's total membership	...	...	10,444
Baptized during the year	...	...	597
Other additions (suspended members received back, etc., etc.)	...	...	1,532
Total of baptized members at end of 1902...	...	...	12,064
Communicants	...	...	1,713
Inquirers	...	...	1,996
Schools	...	...	54
Male scholars	...	...	363
Female "	...	...	327
Local contributions for pastors' salaries	...	...	\$316.00
Do. for general expenses	...	...	\$18,146.00
Do. for hospitals, Bible Society, widows and orphans	...	...	\$375.50
Total local contributions	...	...	\$18,537.50
Average per baptized member	...	...	\$1.56

A. R. CRAWFORD.

Christian Endeavor Notes.

Very incomplete reports of the number and work of the Christian Endeavor societies in China reached the General Secretary in time to be sent to the United States for report at the Denver Convention. Statistical blanks are soon to be sent out, and it is hoped that all societies may be speedily and fully reported, as this will enable the General Secretary to greatly help the local societies by correspondence and the distribution of literature.

The Christian Endeavor Societies of Fukien Province number 128, more than in the whole of Japan. Seventy-six societies are connected with the American Board Mission and forty-eight with the Church Missionary Society's Mission. There are 4,379 active members reported. This great extension of the Society is due to the recognition of the fact that Christian Endeavor methods find their proper field in the work of the out-station churches. The Christian Endeavor Society, like the Sunday school, is quite as important a branch of church work in the small church as in the large one, and in the scattered and necessarily somewhat neglected village churches, it provides an opportunity and a method for Christian growth which is eagerly welcomed.

Among the most interesting testimonies to the value of Christian Endeavor societies are those from India, which speak of their work in the village churches, such as this from Rev. Herbert Anderson, Secretary of the London Baptist Missionary Society: "It is a joy for me to tell you that in our Bengal villages, Christian Endeavor goes steadily forward. I am constantly hearing of some sweet little

effort in Christ-like work done by one or other of our village societies; and the character of the churches, the village churches of Bengal, is being in some part moulded by the silent but potent influence of the Christian Endeavor movement." And this from Rev. R. A. Hume, D.D., of Ahmednagar: "I consider that such movements and organizations as the Christian Endeavor Society are more needed among the immature churches and communities of missions than among the home churches." In China, even more than in India, the village is the center of social life, and when we have a method, such [as the Christian Endeavor method, so peculiarly appropriate and applicable to the work of our village churches, should we not make the most of it in the places where it is most needed?

It has now definitely been decided to hold the next National Convention of the United Society of Christian Endeavor for China at Ningpo in the spring of 1905, immediately after the regular triennial meeting of the Educational Association. The invitation for the convention has been issued by the Local Union of all the Christian Endeavor Societies, and all five missions working in Ningpo will co-operate in making the convention a great success. The Executive Committee of the United Society would be glad to receive suggestions as to program, speakers, etc., for the meeting, and earnestly hope that every province and district in China having Christian Endeavor societies will plan to be represented in some way at the convention.

Diary of Events in the Far East.

Closing a Chinese Newspaper Office.

6th.—The *Supao* native newspaper, published in Shanghai, has been closed at the instance of the Chinese local mandarins. Seven men charged with sedition are alleged to have belonged to that paper, and the process of "sealing up" the offices of the *Supao* was conducted by the Mixed Court runners under the wing of the police this morning.

15th.—The trial of the seven Chinese charged with sedition against the Imperial government was opened this morning before Mr. Sun and Mr. Giles (British Assessor). Mr. A. S. P. White-Cooper and Mr. W. A. C. Platt appeared to prosecute and Mr. H. Browett (acting on behalf of Mr. F. Ellis) represented the prisoners. The Court was crowded with Chinese and foreigners. The charges were formulated at great length and extracts from articles in the *Supao* and in pamphlets said to be written, printed and published by the prisoners were read, the keynote being "Slay the Manchu."

The man said to be editor and proprietor of the *Supao* is not yet in custody.

21st.—Continuation of the trial. The matter finally left to the Chinese authorities and the British Legation in Peking.

The Crisis in Kuangsi.

15th.—A Wuchou, Kuangsi, dispatch states that H. E. Viceroy Ts'en Ch'un-hsüen left that city for Lin-chou-fu, near the provincial capital, Kuei-lin, on the 2nd inst., accompanied by Generals Cheng and Ho and their respective commands, composed of some five thousand well-armed men. H. E. and the troops travelled by water as far as Chiang-ko'u, using nearly one hundred native cargo boats, which were towed by twenty-five steam launches, and then landed, proceeding straight on to Lin-chou-fu. H. E. also took with him Tls. 1,350,000 in silver, besides rice, to distribute to the sufferers from floods and famine in that part of Kuangsi, the object being to use force upon the irreconcilables and kindness and help to those who are willing to accept the Imperial bounty and return to work on their farms. It is believed that Viceroy Ts'en's scheme will be quite successful and that he will be able to restore peace and order to the province within a couple of months. But there is a good deal of consternation in Kuangsi and Yunnan, lest Viceroy Ts'en should be tempted to adopt the pacificatory methods of his well-remembered father, the late Viceroy Ts'en Yu-ying.—*N.-O. D. News.*

Russia, Japan and Korea.

23rd.—Telegrams to the *N.-C. Daily News* from Tokio state that "Mr. Pavloff, the Russian Minister, insists that timber-felling concession in the Yalu Valley carries the right to construct railways and telegraphs. He declares that the removal of the Russian telegraph poles by the Korean local authorities is illegal, and demands compensation. If it is refused, he will deduct it from the royalty payable to the Korean government by the lumber company. He further announces that he has instructed the Company to re-erect their poles. Thereupon the Korean government has issued fresh orders for

the removal of the poles, if they are re-erected."

Other telegrams report that Russia's arbitrary proceedings in the Yalu Valley are exciting indignation in Japan, where the injustice of Mr. Pavloff's position is fully recognised.

Miscellaneous.

26th.—Serious thunderstorm and cloud burst at Chefoo. Thousands of native buildings are reported as being destroyed. It is supposed that at least two hundred Chinese have been drowned in the floods.

28th.—Ratification of the Mackay Commercial Treaty between Great Britain and China.

Missionary Journal.

BIRTHS.

AT MOKANSHAN:

July 8th, the wife of Rev. H. W. MILLARD, A. B. M. U., Hangchow, of a daughter.

July 14th, the wife of M. D. EBANK, M.D., A. B. M. U., Huchow, of a son.

July 15th, the wife of Rev. R. F. FITCH, A. P. M., Ningpo, of a daughter.

AT SHANGHAI:

July 18th, the wife of Mr. J. TREVOR SMITH, Pres. Mission Press, of a son.

July 31st, the wife of Rev. J. W. CLINE, M. E. C. S. M., of a daughter.

AT Kuling, July 20th, the wife of WILSON H. GELLER, L. M. S., Hsiaokan, of a daughter (Muriel Agnes).

AT Pei-tai-ho, July 20th, the wife of Rev. J. GOFORTH, C. P. M., Chang-te-fu, of a daughter (Mary Kathleen).

DEATHS.

AT Shanghai, July 10th, MARY MARTIN, beloved wife of Dr. TIMOTHY RICHARD, S. D. C. K., aged 59 years.

AT I-shi, July 11th, Mrs. L. H. E. LINDER, C. I. M., of dysentery.

MARRIAGES.

AT Kiakiang, July 8th, Rev. W. E. CROCKER, S. B. C., Chinkiang, and Miss JESSIE HILL SWAN.

AT Shanghai, July 11th, Jas. BUTCHART, M.D., Lu-cho-fu, and Miss NELLIE DAUGHERTY, Nanking, both of F. C. M. S.

ARRIVAL.

AT Shanghai, July, Miss C. REIFSNEIDER, Reformed Church in U. S. A. Mission.

DEPARTURE.

FROM Shanghai, June 26th, Mr. C. F. WHITRIDGE, C. I. M., for Australia.

BIBLE STUDY LITERATURE

A limited consignment of the following books on Bible Study is expected to arrive in Shanghai at an early date. Orders, accompanied by cash, will be booked now and executed as soon as the shipment arrives.

		(Per copy (postpaid)
Study of Bible by Books, by Dr. Broadus	... Mex.	\$0.15
Why Read and Study the Bible, by James McConaughy	...	10
Bible Reading Union Calendar	...	05
Studies in the Life of Christ, by James McConaughy	...	40
Daily Readings on Prayer	...	05
Progressive Bible Studies, No. 1 and No. 2, each	...	40
Daily Readings on above	...	05
Inductive Studies: Luke and Jeremiah, by Dr. Ballantine	...	1.30
, " Acts and Philippians, by Dr. Ballantine	...	65
, " Matthew, by Dr. Ballantine	...	65
Questions on Inductive Studies above	...	25
Daily Readings on Inductive Studies above	...	15
Studies in Mark, Questions only	...	15
Daily Readings on above	...	05
Inductive Studies in Minor Prophets, by W. W. White	...	80
, " " Gospel by John, by W. W. White	...	40
, " " Psalms, by W. W. White	...	65
Studies in Faith and Conduct, by J. W. Cook	...	55
Studies in Life of Christ, Boys' classes	...	25
Leaves from a Worker's Note Book, by D. McConaughy	...	65

Send cash and orders to OFFICE SECRETARY, General Committee Young Men's Christian Associations of China, Korea, and Hongkong, 29 Kiangse Road, Shanghai.